

THE
TOUR OF AN INDIAN PRINCESS.
BY
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IN SOUTHERN INDIA.

“ The flower that smiles to-day,
To-morrow dies ;
All that we wish to stay,
Tempts and then flies ;
What is this world’s delight ?
Lightning that mocks the night,
Brief even as bright ?”

SHELLEY.

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ERRATA.

Page 8 line 13 from top for *Sethu Baws Swamy* read *Sethu Bava Swamy*.
,, 9 „ 9 „ bottom for *homages* read *homage*.
,, 48 foot-note * for *Pelosgi* read *Pelasgi*.

THE
TOUR OF AN INDIAN PRINCESS.

CHAPTER I.

THE JOURNEY.

..... "The Lady Valeria is come
To visit you."—CORIOLANUS.

IN the summer of the present year, there came to the city of Madras a Princess from the South, from the district of Tanjore, with her consort, her retinue and camp followers. She belonged to that ancient and once illustrious and imperial house which had defied and well nigh overturned the power of the proud Mogul.¹ She was Mahratta by nationality, Bhonsla by conventionality, and Rajput by ancestry. She was the granddaughter of Maharajah Surfojee (the pupil of Swartz, and the friend of Heber) and the surviving daughter of Maharajah Sevajee, the last sovereign of Tanjore. This visitor was Her Highness Sowbakeavathee Cherunjevee Vijaya Mohana Muktamba Bayi Ammani Raje Saheba, accompanied by her consort, His Excellency Rajah Sakaram Rao Saheb Chohan Row Mohite Amir Rao.

1. Aurangzib.

It was the first time that Her Highness left, since the day of her birth and the demise of her father, the seclusion of her palace and the privacy of her zenana. Little or nothing was known of her until of late, besides what had been left on record twenty years ago, by a name much honoured at her palace, and much respected in this Presidency. ‘She is nine years old, is healthy and intelligent, and on one occasion, when I had seen her with her father, she left on me a favourable impression.’¹ And another who had governed this Presidency recorded but a partial and hurried note of her in the following words: ‘A pretty girl, bedecked with jewels.’²

In the month of April, on a fine sunny morning, the arrival of a special train, the booming of cannon, the assemblage of a crowd at the Central Station, Madras, the decorated appearance of ‘Marine Villa,’ Government House, announced the fact, viz., the arrival of Her Highness the Princess of Tanjore, in the Presidency and city of Madras. The respectable native officials gathered together to do her honour, and we were happy to find that sympathy had been aroused to receive her with cordiality in this Presidency; and we hope that this event will be the ushering in of a new era to Her Highness the Princess of Tanjore. We were not unobservant of the kind and delicate attention paid, by substitution, by Lady Hobart towards her princely visitors.

It is to be deplored that, in accordance with occi-

1. Henry Forbes—Letter dated Nov. 6, 1855.

2. Sir William Denison—*Vicissitudes of Viceregal Life*.

dental conventionality, it is not in our power to give a personal description of Her Highness. In Hindustan, among the higher classes, females are precluded from appearance in public. However, in matters of this sort, a writer has a great deal to depend upon his own imagination and has also to make use of the eyes and ears of others. The silken drapery and the gorgeous veil that conceal and screen female beauty from public gaze must be touched by feminine fingers and intruded on by feminine presence alone. There is such a thing as sight by reflection, and knowledge by substitution. The great Pattan subjugator¹ of India, when besieging the royal city of Chetore, heard of the incomparable beauty of its Rajput Queen, Pudmany, and longed to see her, and at last was permitted to see her by reflection through the intervention of a thousand mirrors. We shall endeavour to describe the personal appearance of Her Highness through the reflection of other eyes. 'Her Highness the Princess of Tanjore is below the middle height, in fact, you may call her short, but her carriage is noble and prepossessing. Her complexion is of a rich olive, her nose is small and aquiline, but spoilt by no less than three rings above and beside the nostrils: her eyes are not very large, but round and full, her forehead is high and large, and below are a pair of perfect pencilled eyebrows. The general expression of the features is more benevolent than intelligent, and for one, who is twenty-seven years old, she wears

quite an unsophisticated simple air, which shows the effect of the secluded life she has hitherto led. She speaks very little English, conversation being generally carried on in Tamil, through an interpreter. The cloth and jacket were costly and of rich material, but she wore very few jewels for an Eastern Princess, which is a very good sign. She has a pair of small ring-bejewelled feet, but no shoe or stocking of any kind, not even graceful little slippers which Mahomedan ladies wear.¹ Though it is usual for Mahratta ladies to wear slippers.

The Madras Presidency is proverbially known to be unsensational. Calcutta is known as the 'City of Palaces,' Bombay as the 'City of the Ducks,' and Madras unfortunately labours under the illumination of 'Benighted' and 'Sleepy Hollow.' 'To every thing there is a season,' says the preacher,² Madras is evidently now coming to the front. Madras is to have a Duke for its future Governor. So we presume and venture to presume better things. Probably, the prophecy of old is taking effect, viz., that 'Japheth shall live in the tents of Shem.'³ Have we reason to believe that England is Japheth and that India is Shem?

The tour of the Princess of Tanjore had probably a twofold object—respect and devotion. The Supreme Government, through the recommendation of the late lamented Right Honorable Lord Hobart, had con-

1. Thus writes a lady correspondent to the *South India Times*, dated April 9, 1875.

2. Ecclesiastes iii. 1.

3. Gen. ix. 7.

ferred on Her Highness the honour of a salute of thirteen guns. Though this was but a petty act of liberality and consideration conferred on one whose ancestors were once independent sovereigns, and who also knew and felt that they were held in better account at one time ; still, the Princess availed herself of the opportunity to put in her appearance at the city of Madras, as a tacit token of respect to Lord and Lady Hobart for the interest they had begun to show in the welfare of her house¹.

There was also a religious object. According to the Sastras, pilgrimage to sacred places is a duty, enforced by the Hindu religion on every good Hindu ; and from this religious observance neither sex is precluded ; in fact, in the Hindu belief, pilgrimage forms one of the subjects of good works.

Hence, the first place that the Princess of Tanjore visited, was the Island of *Srirangam* where the sacred fanes of *Runganatha Swamy* are situated. Of the many sacred places and temples of repute in Southern India, the island and temple of Srirangam form one. Their antiquity, fame, efficacy and wealth, are as household words with every devout Hindu. The temple is supposed to be dedicated to the god Vishnu, who is recognized as the second person in the Hindu triad.

A brief account of this island fane will not be uninteresting to many of my readers. It is formed by

1. Vide The Tanjore Mahratta Principality in Southern India, 2nd Ed., Note.—W. HICKEY.

the divergence of the river Cauvery into separate channels on its onward course through the district of Trichinopoly, where its waters divide into two streams and go by the names of the Cauvery and the Coleroon, which afterwards uniting form the island of Srirangam. The Pagoda is situated somewhat more than a mile from the western extremity of the island, at a small distance from the bank of the Cauvery. It is composed of seven square enclosures one within the other, the walls of which are twenty-five feet high and four thick. These enclosures are three hundred feet distant from one another, and each has four large gates, with a high tower, which are placed in the middle of each side of an enclosure and opposite to the four cardinal points. The outward wall is nearly four miles in circumference, and its gateway to the south is ornamented with pillars, several of which are single stones thirty-three feet long and nearly five in diameter. Those upon the roof are still larger. In the innermost enclosure are the chapels. Srirangam has drawn to its temple from time immemorial, from all quarters of Hindustan, pilgrims who resort to its sacred fane for absolution, and none come there without an offering of 'gold or of silver.'¹

So great was the celebrity of this temple that when the Naick dynasty of Tanjore was in existence, there is a story related of *Vigearagavan*, the last of the Naick kings, that he was in the habit

of visiting the temple of *Srirangam*, but suspecting the integrity of the Hindu king of Trichinopoly, he is said to have built a high tower in his kingdom, from the top of which he could see the far-off temples of the island of Srirangam. Every morning he would ascend this tower and worship with his face towards Srirangam, like Daniel of old.

About half a mile to the east of Srirangam and near to the Cauvery, is another large pagoda called *Jambucaswarum*.¹ It has only three enclosures. This is dedicated to the god Siva.

On the morning of April 3, 1875, the town of Tanjore was in a state of excitement. It had been known previously that Her Highness was about to make, probably, the first trip of *pleasure* or of *purpose*, in her life. There was also great excitement within the walls of the palace, inasmuch as, before starting upon the journey, according to ancient and accepted custom of Hindu ritualism, there must be a moving apart from the residence, before such starting. So on the night of the 2nd at 8 P. M., Her Highness, her Consort and her retinue of about four hundred people, had made the exodus. Huzurmal was selected for the occasion.

It was the hour of *Thulalugnum*, among Hindus a propitious and auspicious hour. Before the *Parasthanum* at an early hour of the day, Her High-

1. Jumboo—Kistna—dedicated to Siva. The name more correctly is Jemboo-k-es'warum. Jamboo or Semboo being the purple apple tree of India, Nagu, நாகு, Siva and Eswara to whom this fruit is dedicated. I find another name Theroovanakavel.

ness and her Consort, His Excellency, presented offerings to the several temples located in Tanjore. The ceremony consisted in *Abhishakum, Puja, Nivatheum*, equivalent to the English words ablution and adoration, causing the idol to be washed or bathed in due form, a ceremony of much importance in Hindu ritualism. The temples thus decorated, returned in courtesy their blessings (*Prasathum*), blessings for the prosperity and successful termination of the anticipated journey. The High Priests of the *Smartha* or *Siva* sectarianism, *Sunkaracharya Swamy* of Sringery, Combaconum, and the Rajah Guroo Sethu Baws Swamy, Priest to the Royal family of Tanjore, had also forwarded their blessings.

According to custom, Her Highness and His Excellency invited as guests their kith and kin, and kept up the family festivity. And after sun-set they visited the several Bayisahebs, wives of the late Maharaja Sevajee, when the usual ceremonies of courtesy were passed and presents exchanged. Then the house gods, Srichundra Mowleeswar, Sri Bhowani, Sri Marthandaraj, Sri Asapurna and chapels were visited and invoked ; and a present of 500 Rupees set apart for charity, indicating the right and ceremony of *Parasthanum*—this gift being called *Yathrathanum*.

The morning dawn of the third broke upon the town of Tanjore with the buzzing sound of many voices, of an assembled multitude ; by six o'clock, from the palace gate to the Railway Station, there was a sea of human heads, and the police found it no

easy matter to keep back the dense crowd. At the first Fort Gate were in attendance Captain Roland, Police Superintendent, Mr. Sashagerry Row, and Mr. Streenivasa Row, Deputy Collectors, Kistna-sawmy Naidoo, Sirkeel, and Sub-Magistrate Rama-sawmy Iyer. Shortly after six o'clock, Her Highness in State accompanied by Mr. H. S. Thomas, the Collector and Government Agent of the District, escorted by Her Highness' cavalry, reached the Station where the native officials had also arrived. The Station was decorated by the Government Agent Mr. Thomas, and as the Princess travelled 'gosha' she had to move under the silken drapery of curtained seclusion. The attention of the Tanjore Municipality, and the Devastanum establishment in charge of His Excellency Rajah Sakaram Rao Saheb on the occasion, is praiseworthy, for they had the streets watered from the Palace to the Station, with the usual road-garlandry called *Thoranums*, composed of leaves and flowers entwined. The Princess, as she started from her palatial domains, showered down small coin along the road as charity, receiving the homages of her dependants, and the Drishtee offerings of the people to cast off the effects of the evil eye. Several of the European gentry welcomed the Royal pair at the Station. A special train was in readiness, and when all things were made straight, she started for Trichinopoly.

Trichinopoly is an ancient city, and was the capital of a Hindu Principality up to A. D. 1736. It was also at one time the battle-field of many a contention

that had raged and ravaged, during the time of the existence of the Pandyan and Chola dynasties. It was emphatically the city of sieges. Much of English and French valour has marked its plains. First the Pandyan, then the Cholan, then the Musulman, then the Mahratta, then the French and then the English alternately fought for it and held it. Chunda Saib acquired it, A. D. 1736, but lost it to the Mahrattas in A. D. 1741. From these depredators it was taken in A. D. 1743, by Nizam-ul-Mulluck, who, on his departure to the Deccan, delegated Anwar-ud-deen to administer its affairs, and, on his death in A. D. 1749, it devolved by inheritance to his second son the Nabob Mahomed Ali. The size and situation of the city, the abundance of subsistence in the neighbourhood and the long residence of Mahomed Ali's second son, Ameer-ul-Omrah, rendered Trichinopoly a favourite residence for the Mahomedans in the Southern Carnatic. It was celebrated for its memorable seige by the French and their allies which lasted for five years, during which time the most brilliant exploits were performed on both sides. With Trichinopoly are associated the military talents of Lawrence, Clive, Kilpatrick, and Dalton. It is no less celebrated, on a Hindu point of view, for the Island of Srirangam and its appertenances.¹

But to return to our subject. On the morning of Saturday 3rd, between 7 and 8 o'clock A.M., the special train arrived at Trichinopoly with Her Highness

and Rajah Sakaram Rao Saheb. The railway platform was gaily decorated with bunting and red Turkey cloth, and a special covered passage was made from the saloon carriage to the ladies' waiting room, in order that the Princess might pass unseen into the room, whence she was conveyed in a covered State palankeen, while His Excellency got into a carriage in waiting behind the station. A large number of ladies and gentlemen and military officers were present at the station, and a guard of honour from a native regiment with colours and band paraded in the compound of the station. There was also the Princess' native band on the spot. A salute of thirteen guns from the Royal Artillery, who were paraded for the purpose near Saint John's Church, fired at a signal from the Railway Station on the arrival of the special train. Her Highness was accompanied by her husband, His Excellency Rajah Sakaram Rao Saheb, who was received by the Collector and other gentlemen on the platform, while the ladies welcomed Her Highness. Her Highness and His Excellency who were accompanied by a large number of followers, then drove on to a house placed at their disposal by Colonel Macgregor. This house is in Poothoor, and was built by General Bishop. We must not omit to state that the religious paraphernalia of the pagodas of Srirangam, Jamboocaswarum and Thayuman Malai Coil were also in attendance at the station to receive and do honor to their royal visitors.

In the afternoon, His Excellency paid a visit of

ceremony to Mr. Pennington and other gentlemen. In the evening, between 4 and 5 o'clock, there was a sort of levee at Her Highness' house at which the European ladies visited the Princess upstairs, and the gentlemen were received by the Rajah Saheb downstairs. There were, as usual, garlands, pauusparee, &c., and the levee came to a close on Saturday night. Her Highness, attended by her followers, went up in grand procession to Srirangam. On the occasion the Municipal Commissioners of Trichinopoly conveyed Her Highness the Princess in grand procession with torch light, and a display of fire works as far as the southern extremity of Srirangam, when that Municipality continued the courtesy in like manner and conveyed Her Highness with much eclat to her temporary residence. At Srirangam, Her Highness put up at Therupanthan Thumberan's garden residence.

The Princess performed her vows, and stayed all Sunday at Srirangam. The ceremonies performed and gifts presented to Runganatha Swamy, are described as consisting of flowers made of gold and silver, rich silken garments, &c. Besides, the silver seat or musnud gilded over with gold, having been discovered to be out of repair, to set it aright a thousand (1,000) Rupees donation was granted by the Princess. The Municipality of Srirangam also honored the Royal couple with an entertainment, alms and food having been supplied to Brahmins and helpless poor.

To the shrine of Jamboocaswarum there was a

present made of Rupees 100. To the shrine of Thayuman Malai a donation of Rupees 100. This latter is a Rock Temple in Trichinopoly rising 330 feet from the plain and enclosed by an interior wall, the only rock excavation in Southern India. On Monday, at 12 noon, Her Highness left Srirangam for Trichi station where the special train was in waiting. The reception at Srirangam was on a very grand scale, the whole population turning out to welcome Her Highness. At the station, on Monday afternoon, the same order was observed as on Saturday. There was more bunting, more garlands, more paun souparee, and the ladies saw the Princess off, while the gentlemen took leave of Rajah Sakaram Rao Saheb. A guard of honour and band and a salute of thirteen guns by the Artillery gave eclat to the occasion as they did on Saturday, and the special train, gay with streamers, steamed out of Trichinopoly station for Erode.¹

An address² was presented to Her Highness by the Municipality of Srirangam before she started for Erode. This place had a large mud fort, occupied by a regiment of sepoys days gone by. In the government of Hyder, the suburbs contained about 3,000 houses. Tippoo's reign reduced them one-third ; and the whole were destroyed during the invasion of General Meadows. It is now fast recovering, and contains above 400 houses. The canal coming by Erode from the Bhawani River is an excellent work, and waters a narrow space of ground.

1. *South India Times*, dated April 9, 1875.

2. Vide Appendix A.

On Monday, April 5, 1875, the special train with Her Highness, her Consort and her retinue arrived at Erode at 6-30 p. m. which was decorated for the occasion ; a large choultry by the side of the canal used by H. H. the Maharajah of Travancore on his way to Madras, was placed at the disposal of Her Highness. The Princess and her Consort were conducted in procession to the choultry, where they stayed a day ; and on the morning of the 7th Her Highness arrived at 7 A.M., at Madras.

CHAPTER II.

THE RECEPTION.

"Ma fortune va prendre une face nouvelle."*

RACINE: ANDROM, Act. I, Scene I.

THE following are the complimentary notices of the press, anent the visit of the Princess of Tanjore to Madras.

Madras has lately had the honor of being visited by an enlightened Ranee, the Princess of Tanjore, and her husband, Rajah Sakaram Rao Saheb. If the Princess of Tanjore ever visits Calcutta, we dare say she will create an intense interest on this side of India.—*Indian Mirror.*

Her Highness the Princess of Tanjore has at length decided on visiting several holy places and then proceeding to Madras to pay her compliments to their Excellencies Lord and Lady Hobart. Her Consort Rajah Sakaram Rao Saheb intends to accompany her; the Collector, as Political Agent, has been requested to make the necessary arrangements for the journey. It will be very much like new life to the Princess to find herself outside the gloomy walls of her palace, breathing pure air and seeing strange sights. She will travel "gosha," and be invisible to the vulgar gaze, though doubtless she herself will see all that can be seen.—*Times of India.*

* My fortune is about to take a turn.

The Madras Government or Government House, is now delighting to honour the Princess of Tanjore and her husband. Marine Villa has been placed at her disposal, the Governor's band serenades her nightly, and feminine durbars have been held in her honour.—*Madras Times*.

Her Highness the Princess of Tanjore leaves Madras to-morrow morning. It is unfortunate, from a European point of view, that we had no opportunity of affording such a welcome as has been given to Princes and Noblemen who have visited this "benighted" city. If her Highness had been visible to the naked eye of the gentlemen of this Presidency, she would have been gratified to find that respect was felt for her, her general conduct and her ancestry, and that the public of Madras does not class all Mahrattas in the same category as they have unfortunately been compelled to place Guicowar. We must, however, assure Her Highness that all enlightened people must admire the example which she has set her countrywomen of travelling about the country. It is one of the privileges of high position to do good by provoking imitation and other useful practical forms of flattery. We trust that Her Highness will renew her peregrinations or rather only suspend them for necessary rest.—*Athenaeum and Daily News*.

The visit of these royal personages to Madras has been marked by their most liberal donations to many of its useful Institutions. All classes of the community seem to be exceedingly pleased with

them. To the mendicants of the town these few days have been days of unusual rejoicing.—*Native Public Opinion*.

This is the first time in her life that the Princess of Tanjore will move out so far away from the seclusion of the Zenana, the hitch being the want of a royal salute which having now been granted by the authorities, it is to be hoped Her Highness will move about the country more frequently and to even greater distances.—*South India Times*.

The visit to Madras, it is hoped, may have a good effect upon her, by inducing her to interest herself in matters that may conduce to self-improvement and to the improvement of those with whom she comes in daily contact in her palace.—*Madras Mail*.

On the morning of April 7, 1875, Wednesday, the platform and the Central Station were decorated with red bunting placed upon the floor for the reception of Her Highness the Princess of Tanjore. The special train that brought in Her Highness arrived at 7 A. M. Before the arrival of the train the native officials and the merchants of the city of Madras, put in their appearance one by one. There was a large and influential representation of the native community on the platform. On the part of Government, there were present Captain Awdry, Private Secretary, Captain Willoughby, Aid-de-Camp, Captain Tyrrell, Government Agent, Chepauk, Mr. Hunter Blair, Collector of Madras, and Mr. T. Ramachundra Row, Deputy Commissioner. The special train consisted of one engine and eleven carriages

conveying Her Highness the Princess, and His Excellency the Rajah with a large retinue. We could not help remarking that the first carriage after the engine conveyed Her Highness' special cows. The princely visitors alighted and were received by Captain Awdry who led Her Highness under curtained seclusion to one of the Governor's state coaches accompanied by a lady—who was probably instructed to appear on behalf of Lady Hobart, to do the needful courtesy of the occasion. Her Highness was then conveyed to Marine Villa, Government House. Captain Awdry, and the Aid-de-Camp in attendance, were desired by His Excellency Rajah Saccaram Row Sahib, to enter the carriage that was waiting in attendance for him, and all drove up to Marine Villa in full procession, headed by Her Highness' troopers and the Governor's Body Guard. By the way, as the train came into the Central Station Her Highness' band struck up (discursive) music. On the platform were the Hon'ble V. Ramiyengar, the Hon'ble Gajapathy Row, Mr. T. Muthusawmy Iyer, Judge, Small Cause Court, Mr. Narasinga Row, Deputy Collector, Mr. Cundasawmy Mudaliar, Deputy Collector, the late Mr. Vegeyaragavalu Chetty, Mr. M. Venkatasawmy Naidu, Mr. Krishnasawmy Sastry, Mr. Jesudasen Pillay, Municipal Collector, Mr. A. Cundasawmy Mudaliar of the Forest Department, Mr. V. Rajaruthna Mudaliar of the Office of Controller of Military Department, Terazushkhan Bahdoor of the Chepauk Agency, Mir Hussain Ally Khan Sahib, Assistant

Government Agent, Chepauk, and many others whom we cannot now remember.

After the princely visitors had recruited themselves of the fatigues of the journey, they fulfilled the first purpose and object of their trip. At 4 p. m., Her Highness and His Excellency attired in rich and costly habiliments and decorated with jewelry, attended by all the princely paraphernalia of their station, escorted by the Governor's Body Guard, visited the late Lord Hobart and Lady Hobart at Government House.

Her Highness and His Excellency were accompanied on the occasion by Mooddojee Govind Row, Karbaree Vencata Row, Govinda Row, Baládhár Baupoo Saheb Gautkey Surjeyroyie, commanding Palace troops, Srirungum Srinivasa Iyengar, Agent, and T. Rajah Ram Missar Huzur Navis or Secretary to Her Highness the Princess of Tanjore.

We transcribe the conversation on occasions of the visits paid and returned.

CONVERSATION.*

Mrs. Firth and T. Ramasawmy Naidoo interpreting.

After the exchange of salutations.

Lord Hobart.—“What does your Highness require? What things have to be granted and in what way performed? Please let me know. As much as lies in me I shall do and refer your requests to higher authority. I shall help you as far as lies in my power.”

* I have followed the original notes as closely as practicable.

Princess.—“What I require and in what state I should be kept, in what way I am kept, does not your Government know? As Government House is filled with papers and subject-matter relating to my house, what is there left for me to say. I am a child of the British Government. In whatever honorable manner I am kept by them, it only reflects honor to their Government.”

Lord Hobart.—“I shall take the subject-matter into consideration.”

April 8th, 1875, Thursday.—At noon, Lord Hobart and Lady Hobart returned the visit, and after some *tête-à-tête* and the interchange of courtesies, the following conversation is reported to have taken place.

CONVERSATION.

Lord Hobart.—“As] the Prince of Wales is expected to visit Madras, your Highness will have to come to Madras again.”

Princess.—“I shall be happy to see my brother, the Prince of Wales. I also request that the Prince of Wales should come and see Tanjore and Tranquebar.”

Lord Hobart—“What is the cause of gosha (Privacy)? What are its principles?”

Princess.—“This is a custom with the Kshastrya race, as well as Mahomedans; but as long as females are obliged to be immured in privacy, the practice obtains among females of our caste, many have ruled, when they have put aside gosha. When sove-

reignty comes to a female she becomes independent, then she is destined to appear in Durbar, abandoning her privacy, until which period she is under gosha control. This is *Durma Sastra* and immemorial custom. If you make me independent I shall put aside gosha, which act is in the gift of the Government. Since the death of my father, his late Highness, for several years, I have never left my palace, but as the Government has conferred some honor on me, I have been induced to leave my palace for comfort and for travel."

Lord Hobart.—“ Whatever else you have to say, say.”

Princess.—“ Your Lordship’s ancestors did great good to my grandfather. What my requirements are, I have already yesterday mentioned to your Lordship, besides which, I have nothing more. Please give my compliments to Lord Northbrook.”

Lord Hobart.—“ Lord Northbrook is a good Lord and will justly consider your cause, and I will also bring it to his notice.”

Lady Hobart.—“ Do you find a difference in the weather of Tanjore and Madras ? How do you feel after the Railway journey ?”

Princess.—“ As this city is on the sea shore, for this hot weather, as Marine Villa is situated near the sea, it is very comfortable. I also hear that it is very pleasant on the Neilgherries. When your Lord and Ladyship go up the Hills as you have intended, my Consort when the weather grows more pleasant, will come and see you. Besides in

Hindustan there are many great and sacred cities such as Benares. If your Ladyship travels in that direction to see such places, I will accompany you. I request your Ladyship will be so kind as to lay my respects before Her Gracious Majesty the Queen. It is a good thing to have schools for females, and I return my thanks for the interest which your Ladyship and Miss Gell have taken; besides, your Ladyship must favor me with a photograph of yourself and his Lordship."

Lady Hobart.—"I shall send you the photographs."

April 9, 1875, Friday.

Mrs. Robinson at noon visited the Princess.

Mrs. Firth acted on the occasion as interpreter.

After the usual ceremonies and complimentary expressions interchanged

CONVERSATION.

Mrs. Robinson.—"I hear your Highness is learning English and getting refined, of which I am very happy."

Princess.—"I return you many many thanks."

On the same day in the afternoon at 3 p. m. Her Highness and Her Consort accompanied by their Agent and their Secretary visited the Right Reverend Frederick Gell, Bishop of Madras, and Miss Gell.

Lady Hobart also received the Princess at a Private Durbar and introduced Her Highness to several ladies, the rules of gosha being strictly observed.

April 10, 1875, Saturday.

At 11 A. M. His Excellency visited the Commander-in-Chief, His Excellency Sir F. P. Haines.

In the afternoon at 3 P. M. Her Highness and Her Consort visited the Hon'ble W. Robinson.

At 6 P. M. His Excellency visited the Cosmopolitan Club. He presented the Club Library with a donation of Rupees 500 in addition to an equal sum already bestowed to furnish it with useful books in his name.

April 11, 1875, Sunday.

At 5 P. M. His Excellency accompanied by his Agent and his Secretary visited the Hon'ble Robert Ellis, T. Ramachundra Row, Junior of the Police Commissioner's Office interpreting.

April 12, 1875, Monday.

At 6 A. M. His Excellency and suite visited the Monegar Choultry where he was received by the Hon'ble J. G. Coleman with the Hon'ble V. Ramiengar, Messrs. T. Ramachundra Row, Vencatasawmy Naidoo, Somasundra Chetty, and Jesudasen Pillay; before leaving the place His Excellency handed over Rs. 1,500 as a gift to the Choultry, and also provided means for giving the inmates on that day to the number of 340 a substantial dinner of pilaw and sweetmeats. It is reported that the Rajah made a detailed inspection of the greater part of the premises, going through the several wards with much interest and looking minutely into all the arrangements of the Institution, the Hospital and Dispensary.

At half past 10 A. M. His Excellency visited the Hon'ble William Hudleston. On the same day at 1 P. M. Lady Hobart paid a second visit to Her Highness and presented her with the promised gift, viz., the photographs of herself and the late Lord Hobart.

At 5 P. M. the Hon'ble Robert Ellis made his return visit to Her Highness at Marine Villa. During the course of his conversation he referred to the kind reception accorded him at Tanjore by H. H. the Maharajah Sevajee.

At 7 P. M. there was a deputation of the leading Native Gentlemen and Merchants of the city of Madras, requesting of Her Highness to honor them with her presence at an entertainment which they intended to give especially on her account.

April 13, 1875, Tuesday.

At 11 A. M. the Hon'ble W. Robinson, (now His Excellency the acting Governor and President of Madras) visited Her Highness.

At 5 P. M. the Hon'ble D. F. Carmichael, Chief Secretary, visited Her Highness. After the usual ceremonies and compliments had been exchanged

CONVERSATION.

Hon'ble D. F. Carmichael.—“ Does your Highness recollect the time, it was 1859, when Sir Charles Trevelyan and myself visited Tanjore, and asked you, whom you would marry and your reply was “ Rajah Saccaram Sahib.”

Princess.—“ Yes, I fully recollect. On that occasion you as well as Sir Charles entered into other subjects also, but since that time, this is the

first time we meet again. I am happy of this. In this Presidency, the present Councillors and Secretaries are of long-standing, acquainted with the men and manners of the people. Among them, you are most acquainted with the history of my family. Besides, you are well acquainted with Sanscrit and other languages of the country, Hindu rites, and ceremonies, as well as the Sastras. You are now Secretary to Government. You must not fail to extend to me your former affection and promises."

Hon'ble D. F. Carmichael.—"We are all very happy at the visit of your Highness. So are Lord and Lady Hobart. My wish is that God will bless you."

April 14, 1875, Wednesday.

At noon, His Excellency the Commander-in-Chief Sir F. P. Haines, K. C. B., paid a return visit to Her Highness.

At 1 P. M. Her Highness went and saw the Banqueting Hall, Government House, where Lady Hobart had kindly so arranged as to secure privacy. Her Ladyship took the Princess all over the Hall, showed her the several portraits and explained to her as far as practicable, what they were intended to represent. At half past 2 P. M. Her Highness visited the Museum, where also necessary arrangements had been made to secure privacy, Miss Bain and Miss Rajagopal interpreting. The Princess on leaving the place presented Rs. 100 to be distributed among the Museum servants.

At 6 P. M., His Excellency accompanied by his

English Private Secretary, T. Rajah Ram Missar, visited His Highness the Prince of Arcot. At His Highness' Durbar there were present Prince Oomduth ood Dowlah Bahadoor, Prince Mouzzuz Doulah Bahadoor, Mahomed Kareem Oollah Khan Saheb, son of His Highness, Rajah Eswara Doss Dayawunt Bahadoor, and Moheedeen Ahmed Saheb, Assistant Secretary to His Highness, and many other gentlemen connected with the Palace.

At 7 P. M. Her Highness and His Excellency went over for worship to the Pagoda of Parthasardhy Swamy at Triplicane, a gorgeous procession being formed at Gunganamundapum, conducted by P. T. Ramanjuloo Naidoo Garoo, one of the Durmakurtas of the Pagoda.

At 10 P. M. Her Highness and His Excellency honored the entertainment given by the Native community at Mylapoor at Mr. Vencatasawmy Naidoo Garoo's garden house at the Luz. The Royapettah and Luz Church roads were decorated with thoranums, flags and illuminations, as well as the house and gardens where the entertainment was given. A native band was in attendance. Many Native ladies were waiting at the house to receive Her Highness. Their Princely guest was conducted upstairs by the ladies, where due arrangements had been made for her reception. His Excellency Rajah Succaram Row Saheb accompanied the Princess with a large retinue and was warmly received by the company. At the steps of the bungalow the guests were received by the Hon'ble V. Ramiengar, Messrs.

Vencatasawmy Naidoo, Muthusawmy Iyer, Jesudasen Pillay, Chentsul Rao, and other Native Gentlemen. Nautches were kept up for a late hour, when refreshments were served. After the nautch an address was delivered by Mr. M. Vencatasawmy Naidoo Garoo on behalf of the Native community to Her Highness the Princess, to which response was made by Mr. T. Ramachendra Rao Garoo, Police Commissioner. After a profuse sprinkling of rose-water, and presentation of bouquets, the entertainment was brought to a close.

April 15, 1875, Thursday.

At half past 6 A. M. His Highness the Prince of Arcot paid his return visit to His Excellency the Rajah Saheb at the Marine Villa, accompanied by Captain Tyrrel, Government Agent, his eldest son and brother-in-law.

And on the same morning at half past 7 Her Highness and His Excellency left Marine Villa for their return homeward. The usual honors having been done as at first, they started on their return journey.

CHAPTER III.

THE RETURN.

"Embassies from regions far remote,

* * * *

From India and the Golden Chersonese,
And utmost Indian isle Taprobane."—MILTON.

"Arrived at last
Unto the wished haven."—SHAKSPEARE.

As was Mount Horeb to the religious Hebrew, so is the rock of *Tripetty* to the devout Hindu. The Princess of Tanjore, on her return homeward, visited the holy shrine of *Tripetty*. On April 16, 1875, Friday, Her Highness the Princess, the Rajah His Excellency, and a large retinue of followers reached the town of *Tripetty*, situated at the foot of the hill. Previous arrangements had been made for their accommodation and comfort. We are informed that the Tahsildar of the station, was unremitting in attention, and the High Priest of *Tripetty*, through his agency, was not behindhand in courtesy. Probably it was a long time since that the temple of *Tripetty* had been honored by such royal personages, and we might almost imagine the feeling of the pilgrim-visitors, and of the people who looked on at this royal *cortege*. Perhaps the imagination of Her Highness the Princess, travelled back to the time of the palmy days of her ancestors, who were wont to send their embassies, with costly gifts to this fane. Religious faith was active, and piety had been awakened

from her silent chambers. His Excellency the Rajah must have also called to remembrance the olden time, when in the halls of his ancestors he had heard of the powers of the great Ballajee, the god of wealth and merchandize. We, English people, cannot enter into the feelings—the religious feelings—and the enthusiasm of Hindu piety, when awakened by a pilgrimage.

At 11 A. M. the princely visitors reached the top of the hill and attended worship. The munificent gifts to the shrine were as follows :—for *Abishakum* or purification, and *Naivatheum* or offerings for the god Rs. 600 was spent; also money was distributed to the principal functionaries ; to the servants of the temple, a present of Rs. 300 and twelve pairs of garments was given ; to the High-Priest or Mohunt, the present of a pair of costly shawls. Thousands of mendicants received *Thakthchanai* to the extent of Rupees three hundred.

Tripetty is another ancient and time-honored temple in Southern India. It is said to be dedicated to *Sreenivasa Sawmy*, another name of Vishnu. This Pagoda is situated in an elevated hollow or basin enclosed by a circular crest of hills, the sacred precincts of which, during the successive revolutions of the country, have never been profaned by Christian or Mahomedan, nor has even the exterior of the temple ever been seen, but by a genuine Hindu. The reciprocal interests of the Brahmins and the different rulers under whose sway it fell, compromised this forbearance by the payment

of a large sum to the Government, which in A. D. 1853 amounted to £30,000 sterling per annum. At present, it is comprehended in the British possessions, but the revenue derived from it is computed to exceed not half the above sum. Pilgrimages are made to *Tripetty* from all parts of India, particularly from Guzerat, many of the traders of which province of Banyan and Batiya tribes, are accustomed to give away a percentage of their profits to this temple annually.¹ The incarnation of Vishnu here worshipped is named *Vencataramana* or *Vencatachala puthy* by the Southern people; but by the Mahrattas he is called *Ballajee*, and his functions are supposed to have a particular reference to commerce. The temple is described by the natives as being built of stone and covered with plates of gilt copper, the manufacture of which evokes wonder in the pilgrim.

The origin of the sanctuary on the hill of *Tripetty* is lost in remote antiquity; the tradition is, that eight centuries ago, in the days of the Indian Rajahs, it was an ancient and decayed structure, when divisions arose among the worshippers at the shrine, as to the comparative reverence due to *Siva* and *Vishnu*. At the time, an ascetic by name *Ramanuja* entitled *Shree Bashyacara*, who had a peculiar attachment to the latter divinity, was the founder of the creed called *Shree Vishnava*. He brought over the reigning Rajah to his theological opinions. The Rajah, in the heat of his zeal, appointed his spiritual

1. So it is in Madura, the celebrated town of Southern India; where the Natakotay Chetties do likewise to the goddess Menachee.

teacher to the supreme authority of the Pagoda and its affiliated establishments, laying out, at the same time, according to the tradition, fifteen lakhs of Rupees in repairing and ornamenting the principal edifice, and building the minor temples, which now exist around it, 19 in number, and endowing, moreover, a body of priests and worshippers, with a grant of *inam* villages, which are held by their successors on the same religious tenure to this day. The temple, though still open to all worshippers, was peculiarly connected by its rites and ceremonies with the *Shrec Vishnava* creed, and the tenet called *Tengala*—the *Swamy* being its sole head, both spiritually and temporally. In his temporal capacity he was styled *Durmakurta* or Minister of Religion. The *Swamy* after a life of great sanctity, died in the Christian era A. D. 1058, and according to Hindu law, and the practice of his sect, was succeeded by his head *Chela* or pupil *Sathagopa Ramanuja* who, with the assent of the Rajah, first assumed the title of *Zeyengar* of the temple, (a position that in many respects corresponds with that of Dean of a Cathedral in England.) Under the beneficent Government of the Hindu Rajahs of Arcot, the Pagoda enjoyed a high reputation for sanctity, and attracted crowds of pilgrims from the whole of Southern India, whose gifts and offerings, swelled its treasures to a vast amount, and created a large annual revenue, and the *Zeyengar* for the time being, associated with himself his head *Chela* as a Deputy, or assistant under the title of the Lesser *Zeyengar*, who not only performed the religious duties of his

office, but faithfully administered the large revenues of the temple, as *Dhurmakurta* of the same, to the full satisfaction of the pilgrims and devotees who thronged the sacred mountain. In the sixteenth century Arcot was conquered by the Mussulmans, who behaved to the religious foundations of *Trimully Tripetty* with their usual mixture of rapacity and prudence; seizing its accumulated treasures to the amount of many lakhs of rupees, and putting the financial administration of the *Zeyengars* under the supervision of a Mahomedan officer who was instructed, after setting apart sufficient sums, from the revenues, for the maintenance of the temple in splendour, and for the performance of the customary religious rites—to hand the surplus over to his Government, but the Mahomedans no further disturbed the privileges of the *Zeyengar* than it seemed necessary to them to secure to themselves the receipt of these surplus revenues. The Greater *Zeyengar* and *Dhurmakurta*, subject to Government supervision still, was the undoubted head of the Pagoda in temporal as well as spiritual matters, and still appointed his favorite *Chela* to be his Deputy in his lifetime and his successor after his decease. On the acquisition of Arcot by treaty, the British Government pursued in the main, the system which they found in existence during the rule of their Mahomedan predecessors; absorbing the

1. For the regulations of which an elaborate code of rules was prepared by Mr. Bruce, the then Commissioner appointed to enquire into the state of the Arcot Zillah.

surplus revenues of the shrine and supervising by their Collector its financial affairs.¹ On the other hand, they still respected the spiritual character and ancient method of succession of the *Zeyengars*, and only limited their temporal authority to the extent necessary for securing the surplus revenues to the Government. In the year A. D. 1840, the British Government at length having perceived the anomaly of its connexion as a Christian Government with the Hindu religious establishments, and having determined to put an end to the connexion, issued orders to its servants throughout India to report on the best method of carrying out its views and transferring the administration of the various religious endowments to responsible Native Trustees.

The fame, sanctity and wealth, of the great Pagoda of *Trimully*, marked it as an object of special consideration. First Mr. Ogilvie and then Mr. Goldingham were Collectors of North Arcot while the arrangement was under enquiry. Three persons finally put forward their claims to manage it, the Zemindar of *Carvettanagarum*, the head *Zeyengar* of the Pagoda, and one *Sevadas*, head of a society of *Byragees* in the neighbourhood, which last named person obtained it through Mr. Goldingham, and in the year A. D. 1843 was finally approved of by the Government for the post of Superintendent or *Vicharanakurta*.¹

It would not be irrelevant at this pass, to give

1. Memorial of Uppan Dharmakurta Trivengada Ramanocja—1854, to the Honorable Court of Directors, E. I. C.

an account of *Ramanuja Charry*. He was born in the 11th century, *Salivahana*, during the reign of *Putta Vardhanum*, king of *Dora Samudra*. His birth-place was *Sripurumathure*, a town situated twenty-four miles west of Madras on the road to Kanchi or Conjeveram. At the prescribed season he was invested with the sacerdotal thread, and began to read the *Vedas* and study the sciences. He made a tour through different countries, and visited *Melakota*, where he prevailed on the Brahmins by his exhortations and example, to attend to the worship of the deity. Thence he proceeded to *Dora Samudra*, through *Tonnure*, and he gained the good will of the sovereign of that country by exorcising an evil spirit and casting it out of his daughter; for this act he was magnificently rewarded by the king whom he converted to the *Vishnava* religion. After this, he visited different holy places in the Peninsula, preaching at all times to the *Vishnu* Brahmins the pure form of ritualism. He took *Yamuna Charry* as his disciple and made a tour through *Tripetty*, *Jaggarnath*, *Kasi* and *Jeypore*, and established firmly the *Vishnava* religion in those places and founded several *Mudums*. The king of *Jeypore* was very much pleased with his discourses on the *Vishnava* religion, and, excited by over-zeal, destroyed several Jains in oil mills. The Preacher established a *Vishnava Mudum* in this place and afterwards at *Badari Narayna*, where he paid his homage to that deity and finally returned to the Peninsula, where he composed a commentary entitled *Ramanuja*

Bashaya, on the *Sutra* of *Vyasa*, comprising one hundred expositions of that philosophy. He composed also several other works, such as *Chundamaruta* respecting the *Vishnava* sect, and a commentary on the *Bhagavatt Geta*; after this, he displayed extraordinary skill in framing a pure code of ritualism for the *Vishnavas*. At the age of fifty he entirely renounced all secular concerns, and became a *Sanyasi*, devoting the whole of his time to the contemplation of the divinity, and reading books of philosophy and theology. *Ramanuja Charry* died at *Sriparumathure*, his native town. Many individuals of the *Vishnava* faith believed him to have been an incarnation of *Sasha*, the serpent on which *Vishnu* reclines, and they raised a metallic image as a representation of *Ramanuja Charry*.

But to return to the rock of *Tripetty*. Looking from the town, there appears to the eye only one accessible path up the hill; at the top of the hill are three *gopurums* or portals, and the pilgrims all pass through these on their way up. On the other side of the hill there are other ascents. The mere sight of this hill gratifies the Hindu, who, leagues off, upon first catching a glimpse of the sacred rock, falls prostrate, calling on the god's name. The Pagoda and the connected buildings are known to be constructed with great solidity and in costly style, the greater part being of cut granite. As stated, the god is worshipped by votaries who pour in from all parts of India under a thousand names, but the three principal ones are *Venkataramana* or the repeller of evil and

insurer of good, *Streenevasa* implying the habitation of *Sri*, the Indian Ceres, *Seshachallavasah*, *Sashachella* being the name of the hill, the etymology of which is *Sesha*, the King of Serpents, and *Achella* a mountain. Vishnu having assumed this form, transformed himself into the Tripetty hill. The god in this temple is in a standing position, about seven feet in height, with four arms and personifies Vishnu ; two of his hands, the right contains the *Chukra*, a club of war, the left *Chunku*, or holy shell ; the other right hand points to the earth, alluding to the sacred origin of the hill, and the other left holds the lotus. The Brahmins assert that it was erected at the commencement of the Calyug, of which, it is computed, 4,930 years have expired. This period, it is said, is to last only 5,000 years, when the worship of Vishnu on earth is to cease and the Hindus are taught to expect his last and most glorious incarnation, terminating the days of contention and business ; so enunciates the *Bavishyat Puranum*. To follow the trail of tradition. It seems the founder of the temple was *Tondiman Chukravartee*. There is a village called Tondimaund only twelve miles from Tripetty, containing no remnants of grandeur of any kind. The district called Tondimaund forms now a portion of the Rajah of Calastry's territory, but it may have been that a very large portion of country called *Tondamandalum* by the natives was the original kingdom of the dynasty. It is true that long before the English came to this land, Tondamandalum existed, but notwithstanding, Hindu, Mussulman

and English changes of names, divisions and districts, a large tract of country, capable of forming a territory to support a very powerful prince, is known to educated natives by that name. The temple is remarkable for the oblations which are offered to its god. Votaries from all parts of the Indian world; Princes in person or through their Ambassadors, come to present their offerings to the shrine, whilst the poor peasant who may have little to offer, wraps up some trifling article in a piece of wax cloth, perhaps a handful of rice stained with saffron as the legend runs.

It seems the god, smitten with love for the blooming *Pudmavaty*, daughter of *Akasa*, Rajah of *Narrain Vanum* in the Bom Rauze Zemindary, determined to espouse her, but wanting funds for the matrimonial expenses, he applied to *Cuvera*, the Indian Plutus, and by his aid obtained what he required. The god¹ directed that the loan should be repaid to the sovereigns of the country lying between the *Palar* and *Soornamukee* rivers, and in pursuance of this appointment the whole of the offerings made at the shrine have, from the earliest times, been made over to the local rulers. The season for making these gifts is the festival of the anniversary of the marriage above mentioned, which continues nine days, a time when Hindus are most anxious to visit the temple. The Brahmins maintain that the Hindu Princes allowed revenues from this source to be entirely expended on the spot in religious ceremonies, and

1. I have used the word *god* instead of *idol*, under *request*, throughout.

that the Mussulmans first appropriated the produce to their own use. During the early wars betwixt the English and the French in India, this source of revenue was one of the first fruits of British conquest. These offerings or *cannikay* are of every conceivable diversity ; gold and silver lamps, coins of all sorts, bags of rupees, copper, money, spices, assafoetida, the hair cut from the head, frequently vowed from infancy, and yielded by some lovely maiden in compliance with her parent's oath.

A man who is lame presents a silver leg, if blind a gold or silver eye ; in fact there are innumerable ways in which Hindu devotion develops itself upon this occasion. The jewels which a woman has worn from infancy are voluntarily offered to the god ; she appears with a shabby cloth before him and presents a splendid one which has never been worn ; she tears the bangles from her infant's little legs, and fondly hopes that the god whom she "sees in the clouds, and hears in the winds," will shower down his blessings over her and hers. She has haply travelled hundreds of miles and has accomplished her object ; perhaps before this journey, which to her might be one of terror, she had never left her village or the bosom of her family. The birth of a son, reconciliation with enemies, success against a foe, the safe termination of the journey, the marriage of a son or a daughter, prosperity in trade, enjoyment of health, or the reverse of these, are among the reasons which lead in the direction of Tripetty the wise as well as the ignorant

heathen. The offerings are not always presented by the donor in person ; they may be sent by relations, friends, or vakeels, and they are frequently sent by Byragees. A few months before the *Brumhotchavum* they set out in different directions, and reaching the country where they intend to commence their operations, they unfurl the standard flag of the god with which each is entrusted. Round this sacred banner the Hindus gather, and either trust their offerings to its bearer, or carry the *cannikay* themselves to the foot of the god. A sufficient number of persons being congregated, the Byragee strikes the standard and returns whither he came in time for the nuptial anniversary. The Byragees are seldom detected in stealing the *cannikay* in their care, but doubtless they derive some emolument from the pilgrims, as their presence alone suffices to secure them from trouble, taxation, and other annoyances. As they journey they chant out every five or six minutes the name and attributes of the God on the hill of Tripetty : the whole party, men, women, and children successively, take up the word as rapidly as possible and then simultaneously burst out with it. The Mahunt or chief Byragee superintending the temple compliments the worshippers with presents proportioned to the liberality of their oblations : if the devotee gives 100 Rupees he receives a turban ; from 100 to 500 a flowered silk vestment ; from this to 1,000 a shawl, &c., &c., &c. A second source of revenue is called *evetunu*, presents given to the god

for its own use, whether jewels or horse cloths, &c. The donor is made to pay the estimated value of the offering to Government before he is allowed to make the presents to the god; the article is then retained for the use of the temple. Another source of revenue is designated *arjeetum* or receipts, and is of three classes, viz., *ahbeshakam* or purification, *naivadium* or offerings, *vahanam* or processions. The whole of the revenues of the temple, from whatever source derived, were formerly under the management of the Government. A regular establishment was entertained for the customary services, and rice, oil, and commodities were supplied, and the surplus was appropriated by the Government. This arrangement ceased in A. D. 1843, when the Government renounced all connection with the temple, and transferred the control of its affairs and management of its revenues to the chief of an establishment of *Byragees* or *Ascetics* at *Tripetty*, who is generally regarded by Hindus as possessing great sanctity. Attached to the temple are a granary and storehouse under charge of the *Zeyengar* and *Ekangee* or his deputy, who have various servants under them. The *Zeyengar* regulates the disbursement upon the orders of the *Paroopathygar* or manager of the temple, the *Paroopathygar* supplies daily rations of food to all the servants of the temple, attends to the due performance of their various duties, and has the general superintendence; he takes care that the gifts presented are duly disposed of, searches the guards (and other persons) over the places for

receiving the offerings, and causes the offering or *cannikay* to be duly deposited in the treasury. Besides the sources of revenue above described, there are many villages and extensive lands enjoyed by the holders of the various great offices of the temple, all of which are hereditary. These villages and lands, which are either entirely exempt from payment of revenue or pay a small quit-rent, have been held on the same tenure from very early times.¹

The Patriarch Noah had three sons. Ham, the youngest, was cursed and was the ancestor through Canaan, his son, of the tribes whom Abraham found in possession of the promised land under the patronymic of Canaanites. A giant race distinct from these people, occupied many parts of the country between the Nile and the Euphrates in Abraham's time. Caphtor is the same word as Egypt or Copt applied in Scripture to Lower, as the Pathros to Upper Egypt or Thebaid. While Canaan was peopled by the descendants of the younger son, Egypt was likewise by those of the elder son of Ham, the Misraim. Egypt's natural advantages conduced to her greatness as a kingdom, and she flourished until a nomadic race called Iksos or royal shepherds poured down upon the country, subdued the natives, and held the sceptre for nearly two hundred and sixty years. The aborigines of Egypt, after a long and bloody contest, compelled the usurpers to take refuge at Abris, probably Pelusium, a stronghold

1. Gazetteer of Southern India: Pharoah and Co.

on the eastern branch of the Nile, which the shepherd kings fortified against the Assyrians, then the dominant power in Asia. The Egyptians expelling these invaders, they took the direction of Syria. It is probable that during this usurpation Abraham first visited Egypt, and the revolution alluded to occurred shortly before Joseph's time. When the descendants of Abraham arrived, they were allowed to reside at Goshen as a bulwark against these shepherd intruders whom Manetho supposes of Arabian origin. There was evidently a second invasion of Egypt, and we incline to the opinion that it was by a race of people from India under the appellation of *Palli* of the shepherd race of India. By partial inferences and allusions from the Hindu records, a branch of the great *Palli* or shepherd race of India extended their sway from their far-famed capital *Pahlbothra* to Siam to the east, and the Indus on the west, the intermediate country bearing the same name *Palisthan* or *Palestine*, afterwards imposed on the land of Canaan. These conquered Egypt, oppressed the Egyptians in like manner as the Egyptian records tell us the royal shepherds did. And it is remarkable that while *Abaris* or *Avaris*, the stronghold of the *Auritæ* or royal shepherds in the land of Goshen derives its name from *Abhir*, the Sanskrit word for a shepherd—*Goshena*, or *Goshyana* in the same language implies the abode of shepherds, and *Gosha* is explained in Sanskrit dictionaries by the phrase *Abhiropalli*, or town or village of *Abhiras* or *Pallis*.

The question arises who the shepherd Philitis¹ is, who is said to have fed his flocks near Memphis, whose name in the time of Herodotus gave to the Pyramids their origin, built by his contemporaries Cheops and Cephrenes: by the popular tradition of the Egyptians they had been pronounced as tyrants who shut up the temples of Egypt and forbade the sacrifices. Undoubtedly a personification of the shepherd dynasty—the Pallis of the Hindu records, who after erecting the Pyramids after the models they remembered in their native Assyria, retired to their own country. Thus Egypt owed her greatness to India. The name of the Palli that once rang as the slogan of victory from the banks of the Irrawaddy to the Po, which blazed on the banner that, ages before Rome was thought of, waved to the wind on Mount Palatine, on the hills of Meroe and the towers of Palibothra.*

Anent the subject of Temples, there is a striking resemblance between the temple architecture of India and of Egypt. Chronologically, India in the advancement of civilization, is anterior to Ethiopia and Ethiopia to Egypt. That India and Ethiopia at a very remote period had maritime intercourse has been ascertained. That Egypt is indebted to Ethiopia is undoubtable.

The most obvious confirmation of the opinion now stated, may be drawn from the striking resemblance

1. Bhilata or Palita, a shepherd in Sanskrit. It is remarkable that one of the ancient Palli tribes in India was called Raj Palli or royal shepherds. Tod's Annals of Rajasthan, Vol. I, page 107. 2nd Edition.

* Pali, Pelosgi, Palatine.

which is known to subsist between the usages, the superstitions, the arts and mythology of the ancient inhabitants of India and those of the first settlers on the Upper Nile. The temples of Nubia, for example, exhibit the same features, whether as to the architecture or the form of worship which must have been practised in them, with the similar buildings which have been recently examined in the neighbourhood of Bombay. In both cases they consist of vast excavations hewn out in the solid body of a hill or mountain, and are decorated with large figures which indicate the same powers of nature, or serve as emblems to denote the same qualities in the ruling spirits of the universe. As a farther proof of this hypothesis, we are informed that the sepoys who joined the British army in Egypt under Lord Hutchinson, imagined that they found their own temples in the ruins of Dendera, and were greatly exasperated at the natives for their neglect of the ancient deities, whose images are still preserved. So strongly, indeed, were they themselves impressed with this identity, that they proceeded to perform their devotions with all the ceremonies practised in their own land. There is a resemblance, too, in the minor instruments of their religion --the *lotus*, the *lingam* and the *serpent*, which can hardly be regarded as accidental, but it is no doubt, in the immense extent, the gigantic plan, the vast conception which appear in all their sacred buildings, that we most readily discover the influence of the same lofty genius, and the endeavour to accomplish

the same mighty object. The excavated temple of Guerfeh Hassan, for instance, reminds every traveller of the caves of Elephanta. The resemblance indeed is singularly striking, as are in fact all the leading principles of Egyptian architecture to that of the Hindus. They differ only, it has been observed, in those details of the decorative parts, with trifling points of difference which their religious creeds seem to have suggested to each, but many even of the rites and emblems are precisely the same, especially those of the temples dedicated to Iswara, the Indian Bacchus. In truth, in most respects they are so much alike, that the same workmen might almost be supposed to have superintended the excavation of them in both countries. In India as well as in Egypt, the hardest granite mountains have been cut down into the most striking, if not the most beautiful fronts of temples, adorned with sculpture. In both countries large masses of rock have been excavated into hollow chambers, whose sides are decorated with columns and statues of men and animals carved out of the same stone, and in each are found solid blocks of many hundred tons weight separated from the adjoining mountains and lifted up into the air. By whom and by what means these wonderful efforts have been accomplished is a mystery, sunk too deep in the abyss of time ever to be reached. It is already ascertained that the arts as practised in the Thebaid, and even in the neighbourhood of Memphis, must have descended from Ethiopia,

the style of sculpture in the latter being in several respects superior to any specimen of the kind of workmanship hitherto discovered in Egypt. The temples, too, on the banks of a river above the cataracts bear a closer resemblance to those of India than the corresponding edifices in the lower parts of the country, while they exhibit the undoubted marks of a more remote antiquity. The same conclusion is further supported by the celebrity which the Ethiopians had acquired in the earliest ages that tradition or poetry has revealed to us. The annals of Egyptian priests were full of them. The nations of Asia in like manner, on the Tigris and Euphrates, mingled Ethiopian legends with the songs which commemorated the exploits of their own heroes. At a time, too, when the Greeks scarcely knew Italy or Sicily by name, the virtues, the civilization, and the mythology of the Ethiopians, supplied to their poets a subject of lofty description. Homer, both in the Iliad and Odyssey, relates that Jupiter, at a certain season of the year, departed from his chosen seat on Olympus to visit this remote and accomplished people. For twelve days the god was absent in their pious and hospitable region. It is probable that some annual procession of the priests of Ammon up the Nile, to the primitive scene of their worship, was the groundwork of this legend adopted into the popular creed of the older Greeks. Diodorus himself expresses a similar opinion, when he states that the Ethiopians were said to be the

inventors of pomps, sacrifices, solemn assemblies and other honors paid to the gods, that is, that they were the religious parents of the Egyptians, to whom the countrymen of Homer and Hesiod loo kedup as to their instructors in sacred things, as well as in the principles of civil polity. It has therefore been thought probable that ancient Meroe was the original seat of the religion, the political institutions, the arts and the letters, which afterwards shed so bright a lustre on the kingdom of the Pharoahs. The learning of geographers has long been employed in the intricate field of etymology to discover the origin of the term of which Egypt is known among the moderns. It is asserted by the Greeks that a celebrated king of this name bequeathed it to his dominions, which formerly passed under the appellation of Acria, or the land of heat and blackness. In the sacred writings of the Hebrews it is called Mizraim, evidently the plural form of the oriental noun Mizer, the name which is applied to Egypt by the Arabs of the present day. Copts retain the native word Chemia, which perhaps has some relation to Cham, the son of Noah; or as Plutarch insinuates, may only denote that darkness of colour which appears in a rich soil or in the human eye. Mizraim, it ought also to be observed, was one of the children of Cham; and it is therefore not improbable that the epithet applied to his inheritanee, may have arisen from the respect usually paid to the founder of nations. Bruce remarks that Egypt, the term used by Ethiopians

when they speak of Egypt, means the country of canals,—a description very suitable to the improved condition of that singular valley under its ancient kings. At all events it is perfectly clear that in the heroic age of Greece the word Egyptus was employed in reference to an ancient sovereign to the land and also to the river.

It must, at the same time, be acknowledged that in all countries comparatively rude, vastness of size takes precedence of all other qualities in architectural arrangement. As a proof of this it will not be denied that even the pyramids sink into insignificance when compared with an undertaking proposed by Hericles to Alexander the Great. Plutarch relates that this projector offered to convert Mount Athos into a statue of the victorious monarch. The left arm was to be the base of a city containing ten thousand inhabitants, while the right was to hold an urn from which a river was to empty itself into the sea. But our object in this paper is not to describe the fanciful dreams of a panegyrist, but to give an account of works which were actually effected and of which the remains continue at the present day to verify at once their existence and their grandeur. The reasoning now advanced will receive additional confirmation when we consider that buildings of the pyramidal order were not uncommon among the nations of the East, having probably some connection with the principles of that more refined and lofty adoration which directed the feelings of its

votaries to the magnificence of the heavenly host, and to the influence supposed to be exercised by their aspect and movements on the destiny of man. At the present day there are pyramids in India and more especially in Benares, where there is one formed of earth and covered with bricks. An edifice of the same kind has been observed at Midun in Egypt, constructed in different stories of platforms diminishing in size as they rise in height until they terminate in a point;—the exact pattern, it is said, which was supplied by the followers of Buddah in the plan of their ancient pyramids, as these have been described by European travellers on the banks of the Indus and the Ganges. Such, too, is understood to have been the form of the Tower of Babel, the object of which may have been to celebrate the mysteries of Sabaism, the first and purest religion of the untaught mind. Mr. Wilford informs us that on his describing the great Egyptian pyramid to several very learned Brahmins, they declared it at once to have been a temple, and one of them asked if it had not a communication with the river Nile. When he answered that such a passage was mentioned as having existed, and that a well was at this day to be seen, they unanimously agreed that it was a place appropriated to the worship of Pudma Davi, and that the supposed tomb was a trough, which, on certain festivals, her priests used to fill with the sacred water and lotus flowers. The most probable opinion respecting the object of these vast

edifices is that which combines the double use of the sepulchre and the temple, nothing being more common in all nations than to bury distinguished men in places constructed by the rites of divine worship. If Cheops, Suphis or whoever else was the founder of the great pyramid, intended it only for his tomb, what occasion was there, says Dr. Shaw, for such a narrow sloping entrance into it, or for the well as it is called at the bottom, or for the lower chamber with a large niche, or hole in the eastern wall of it, or for the long narrow cavities in the sides of the large upper room, which likewise is encrusted all over with the finest granite marble, or for the two antichambers and lofty gallery with benches on each side that introduce us into it ? As the whole of the Egyptian theology is clothed in mysterious emblems and figures, it seems reasonable to suppose that all these turnings, apartments, and streets in architecture, were intended for some nobler purpose —for the catacombs or burying places are plain vaulted chambers hewn out of the natural rock—and that the deity rather which was typified in the outward form of this pile, was to be worshipped within.

To return to the Princess of Tanjore. On April 17, 1875, Her Highness left Tripetty and arrived at Theruvalum station, where necessary respects were shown the visitors. At 8 P. M. they arrived at Erode where the necessary respects were also paid. They remained there on Sunday the 18th ; on the 19th afternoon they arrived at Tanjore.

The 19th of April was a gala day with the people

of Tanjore; it was known that Her Highness the Princess of Tanjore would return on that day, after her short trip. Workmen were engaged in erecting the pandal at the railway station and putting up decorations. Much of this is attributed to the kind exertions of Mr. H. S. Thomas, the Collector. Within this pandal-enclosure, was in waiting the carriage of Her Highness the Princess, drawn by two large white bullocks caparisoned. Her Highness could from her seat in her carriage see every one, but no one could see her. It is reported that the pandal was surmounted by a design worked in cocoanut leaves, representing the lingum, an emblem sacred to the god Siva. Her Highness in faith belongs to the Smartha creed. The landing place at the platform was shaded by an awning and a portion was curtained off, on either side, so as to allow Her Highness to pass unseen from the train to her carriage. There was also a great crowd of people assembled at the station. And according to oriental fashion, all the elephants, camels, horses and carriages of the palace were in attendance, as well as the sepoys of the olden time of Sevajee. At the station were all the European gentry of the district, the Collector and Government Agent Mr. H. S. Thomas, the Judge Mr. A. C. Burnell, the District Engineers Lieutenant-Colonel Roberts and Lieutenant Romilly, the Padre Rev. F. C. Kearns and the Surgeon Dr. Hoostein. The Collector, as representative of the Government, received His Excellency the Rajah, the Consort of Her High-

ness. Captain Roland of the Police was also there, and Mr. Stanton, the Traffic Manager, the latter was presented with a pair of shawls in acknowledgment of his attentions. Miss Woolf was also there to welcome her Royal pupil, and received a pretty shawl. Among the Native Gentlemen present was the Deputy Collector and Magistrate Srinivasa Row, the officials of the Sirkle's office, and those of the Tanjore Taluq Cutcherry ; and the Devastanum Department, Narain Row Saheb, Govind Row Saheb, Baupoo Saheb, son of Manajee Appa Mohitay of the Vazaruth Mauph rank, Sivasamy Appa, grandson of Dhuttajee Bhonslay. Every thing passed off with *éclat*, and the princely visitors returned to their city and their palace passing through the decorated streets of the city, when every respectable householder paid homage in front of his house to the Princess and Her Consort, and the Pagodas sent their Prasadums and benedictions to the Royal pair and also the British Raj. The procession was conducted on the part of the Agent by the Acting Sirkle Kistnasamy Naidoo, an officer, who, while showing fidelity and loyalty to the British Government, was not wanting in his exertions to promote and advance the comfort of Her Highness, and her Royal family. Thus ended the first trip of Her Highness the Princess of Tanjore. In our private reflections, we have been reminded of the truth of the melancholy observation of the Roman *Sic transit gloria mundi*.

As Her Highness the Princess of Tanjore belongs

to the Siva faith, a brief account of *Sunkara Chariar*, the bulwark of this sect, would be found interesting to some. In India it is not easy to trace the dates when the several changes of religious belief took place ; but an effort to indicate them, might be vaguely attempted. There was a time, doubtless, when the worship of Brahma, prevailed to a small extent. In the whole peninsula of India, one temple alone has been erected to his memory. There is a passage in the *Linga Purana*, in which the *Linga* is introduced as settling the dispute between Brahma and Vishnu regarding superiority ; by taking to itself the honours which they respectively claimed. The myth probably is significant, referring to the worshippers of Brahma and Buddah ; Budh is held to be one of the incarnations of Vishnu. Ancient Sivaism consisted in mystics. This is inferential, from the architecture and sculptury, of the rock-cut temples of Elephanta and Ellora. Ancient mystic Sivaism, of the Yoga school, gradually waned under the rising influence of more ordinary Sivaism as fixed by *Sunkara Chariar*.

Sunkara, in the Hindu religion, is held to have been an incarnation of Siva, to overthrow Buddism, and settle on firm foundations the ‘Orthodox faith.’ The particulars of his history are supposititious, and few circumstances of his early life are known. The village of *Sringiri Meree*, in the sub-division, called Nunganad in the Mysore district, lays claims to be the birth-place of the *Gooroo*. Regarding the time of his birth there is a great discordance of opinion among

Hindu writers. The Kudali Brahmins assert that he appeared two thousand and thirty-six years ago. In the collections of Mackenzie on the history of the kings of Kungades he is said to be contemporary with *Trinikramadava Chukra Vurthee*, the sovereign of Kundenapura in the Deckan, and to have been born at Srингiri a place now included in the Mysore territory, and situated on the skirts of the Western Ghauts, where he founded a College that still exists, and assumes pontifical authority over all the Smurtha Brahmins in the peninsula. Others have placed him in a far later age, and there are some who are unwilling to give him a higher antiquity than one thousand years, from the present date.

As our object is not disputation, we will simply follow a Hindu biographer,¹ who has collected facts connected with the subject of our allusion.

From traditions and authentic records, however, we are informed that Govendayeti Guru, or spiritual guide of Sunkara Chari, was the father of Vikramarka,—we are pretty sure that he must have been contemporary with the Monarch abovenamed: these same records also assert Sunkara Chari to have been born in the 95th year of the era of Vicramaditya in the cycle year Vilumby in the Herela Des, on the banks of the river Charin, and that he was of the family of the Porachorloo Brahmins.

Sunkara Chari was invested with the sacerdotal thread at eight years of age by his father, and applied

¹ Biographical Sketches of Dekkan Poets, p. 2., W. C. Venkata Rama-sawmy.

himself diligently to the study of the Vedas, and made great progress in philosophy, and divinity ; while his precocity of intellect astonished his countrymen, and was far beyond any student of the time. When he was twelve years old his father died, but Sunkara Chari still continued cultivating the sciences, and every branch of learning ; and his mind took such a religious turn, that even at this early age he wished to forego the world and become a Syniasy. The supplications and commands of his parent prevented him putting his design into execution, but she could not prevail on him to marry ; notwithstanding she used all her endeavours to bring about the event, for Sunkara Chari was resolved to continue single, that he might give his whole attention to religion, study, and devotional exercises.

One day, when he was returning with his mother, from a visit to a relation in a distant village, they came to a river, which they had forded on their journey thither, but which was now considerably swelled by the rains that had fallen, a very common case in that country...They stood at the bank for some time, till the torrent had in a great measure subsided when they attempted to cross it, but found themselves neck-deep in water in a very short time—at this juncture Sunkara Chari called aloud to his mother, and said, that unless she gave him permission to become a Syniasy, they must both inevitably perish, but that if she would consent, he would by his prayers save both their lives. The perilous situation in which they were placed, induced

the mother of Sunkara Chari to give her approbation to her son's request, and, it is said, the prophet in consequence swam over the river, with his mother on his back ; when they gained the dry ground, he prostrated himself before his mother whom he afterwards circumambulated, according to prescribed rules, and then proceeded to Karnata where he remained until he completed his knowledge in various sciences.

After some time, Sunkara Chari went to Kanchi where he confuted numerous priests of the Buddah religion, who were put to death in oil mills, by Himasitala Maharajah their king, as had been agreed to by the parties previous to the controversy. These transactions are recorded by inscriptions engraved in stone, in the temple of Smasaneswara at Siva Kanchi, and Teruconelure, on the opposite side of the Veganathi river, not far from the before mentioned place. He afterwards consecrated an image of the goddess Kamakshi on a copper pedestal, and engraved mysterious syllables in the different arches and rooms, according to the rules laid down in the Adharuna Veda, and composed eight Sanskrit verses in praise of the goddess which are entitled "Kamakshi Astaka." He also established a *lingum* at Kanchi and dedicated it to Yaka Ambareswar, since which time the place is called Siva Kanchi. Sunkara Chari went thence to Terupati, where he was again engaged in religious controversy, and overcame the most learned pundits in disputation, and erected a crystal *lingum*, as the image of Venkateswar, and denominated it Chundra-maleswar, or

the crescent crowned god : the temple was in a conspicuous position on a hill where the doctrine of there being no distinction between Seva and Vishnu, was taught. He directed his disciples to collect contributions from every pilgrim that was present, at the procession of the chariot, or car of Venkateswar, and that food should be supplied to indigent visitors and votaries. The abovementioned Sage composed twenty-seven verses in honor of Chundramaleswar and Venkateswar, and entitled them " Nakshatrumala" and he left directions that the *lingum* should be worshipped for one month with Bilva leaves.

From this place Sunkara Chari proceeded to Benares by the route of the Vindhya hills, that he might get acquainted with the learning of the people of the North. He there heard much of the reputation of Mundana Misra, an author of several works on logic, and had a great desire to visit and form an intimacy with him—on this design he set out for his house, but when arrived there his entrance was obstructed by eight parrots, that were endowed with human speech and intelligence—while struck with astonishment, and waiting in suspense at the door of Mundana's house, he observed a cocoanut tree not far from him, and being informed that some people in the Mahada country, who were Cashmereans, possessed the art of plucking the fruit of the cocoanut tree by the mere power of incantation, without being obliged to climb the tree. Sunkara Chari in consequence made a journey to Valalchopure in Cashmere, where he saw a toddy-

man extracting juice from a palm tree by merely striking the stem with his hand. After some time, Sunkara persuaded him to instruct him in the *muntra*, or prayers, by which he effected this miraculous performance, and it is said, that Sunkara Chari in time initiated the toddy-man, in a very wonderful and profitable art, which was the transmutation of metals into gold by merely pouring on it the juice of a certain plant, while pronouncing certain mysterious and magical syllables.

It is said, that, the toddy-man on becoming an adept in the art last mentioned, lost his former one, but by means of the new art he acquired and manufactured a great quantity of gold and struck coins bearing the impression of his own figure. A short time after this, Sunkara Chari returned to the house of Mundana Misra before mentioned, situated at Goda, on the bank of the Narmada river; when there he climbed the cocoanut tree that has already been noticed and by the means of its branches jumped into a saloon in the house, where he found Mundana Misra haranguing a large multitude, who were seated to hear his doctrines, and listening to his discourses with admiration. Sunkara Chari was soon engaged in controversy with the master of the house on some obstruce point in philosophy and completely vanquished him in every argument that was contested. The wife of Mundana Misra perceiving that her husband was baffled and overcome, immediately stepped forward and challenged Sunkara Chari to dispute on the mysterious science of sexual inter-

course. It should be observed that the art of love among Hindus is cultivated by the learned as a science, the most intricate and sublime that can engage the mind of man, and many Shasters have been written on this subject by sages of antiquity, whose texts have been explained by many commentators. Sunkara Chari had no knowledge of this science, as he was a bachelor and had never been engaged in a love affair with any female, since his birth—he therefore, declined the contest for the present with the wife of Mundana Misra, agreeing to come to her in the course of six months, and contend with her on any point she wished to propose.

Sunkara Chari after this made a journey to a city whose king of the name of Amaraga, was just dead, and the body placed on a pile of sandal-wood in order to be burnt. Sankarachari, it is said, being in possession of an art by which he could transmigrate his soul into other bodies, was determined to avail himself of the opportunity that now offered, and giving special directions to his own disciples, who were collected round him, and whom he entrusted with the secret, to take special care of his own corpse, he by pronouncing some cabalistic and mysterious syllables caused his own soul to animate the dead body of the king ; he then sprung up, and quitting the pile, proceeded to his palace, where all the courtiers and attendants of the late king were in admiration, at the supposed resuscitation of their master.

Sunkara Chari enjoyed all the rights of a husband with the queen widow of the late king ; after a time,

however, she began to suspect that this was not her real husband, but that some adept in the art had animated her husband's corpse : she consequently gave directions that every dead body in her dominions should be immediately burnt, and her ministers and guards forthwith proceeded to put her orders into execution. The disciples of Sunkara Chari were not able to conceal the corpse of their master, from the scrutiny of the queen's servants, and the body was immediately placed on a pile of faggots to be burnt. The pupils of Sunkara Chari on this immediately ran to the palace exclaiming aloud these words: "thou art the true spirit"—Sunkara Chari suspecting the case, immediately reanimated his own body, which was on the pile that had already been set fire to : finding that now the flames were reaching him, he repeated eight verses in honour of Lakshimi—Narasimah, or Vishnu by virtue of which the fire became impotent, and he was enabled to quit the pile unhurt in the least degree. He then quitted the place with all possible expedition, and went accompanied by his disciples to the house of Mundana Misra, whose wife immediately entered into controversy with him, on the subject which he had previously declined or rather procrastinated. Experience, however, had by this time well qualified Sunkara to give a ready answer to all her questions, and he, without hesitation, pointed out all the topical positions, according to their revolutions, of passion, and lust. The wife of Mundana was defeated and abashed, and made obeisance to her conqueror and

master, Sunkara Chari, whose slaves she and her husband became, in consequence of her defeat, as had been before stipulated. The Hindu sage generously gave them their liberty, and shortly afterwards proceeded to Cashmere, where he met with the toddy-man before mentioned, who was anxious to recover the art he had lost to Sunkara Chari ; and made obesiance to him. Sunkara Chari, however, paid no heed to him, but went straight to Valabhipore, where he prayed to the goddess to come and reside in that part of the peninsula in which he was born.

It is said that the goddess assented to his request, and intimated to him that in whatever part she became manifest to him, she would rest. Sunkara Chari was much gratified at the condescension of the goddess, and immediately proceeded towards Bednore, which is a province in the Carnatic. When he arrived at the hermitage of a Reshi, called Sringi, on the banks of the river Tunga Bhadra, the goddess Sarada became manifest, and intimated to him that she intended to reside there, and commanded him to build a temple in her honour, which Suukara Chari accordingly did ; he also raised several edifices in various divisions, where worship was paid to the abovenamed deity. After this, he made a tour round the Indian peninsula, and erected fanes in honour of the goddess in numerous places, giving them distinct denominations. He returned to the incomparable charms and accomplishments of the wife of King Amaraga. He also compiled a

commentary on the theological works of Vyasa and entitled it "Sarera Bhashya," in which was recorded his extirpations of the heretical sects of Jainas, Bowdhas, Charwakas, Kafhakas, &c., his eminence in philosophy obtained for him the title of Shanmathastapanacharya or the Confirmer of the tenets of the six orthodox religious sects. Sunkara Chari made another tour to the northern countries, and established the god Pasupateswar in the Nepaul country, thence he went to Kamarupa in Assam, where he planted an image of the goddess Kamakshi, and leaving this place proceeded to Revalaya, a mountain in which place he erected a *lingum*, and called it Ravalayeswar ; after this he went to Badararikedar, on the declivity of what is called the snowy mountain in this place, he completed his theological works, and delivering them to his disciples, directed that they should be published. The last accounts we have of the Hindu legislator, is that he went to the country of Yanaus or Greeks, and that he never returned. As no authentic narrative of his death has been given, many pious Hindus believe that he is still in existence. His pupils Padmapadachari and Hastamalachari returned to Sringeri, where they published the work of their master, still extant: these pious men spent the remainder of their lives in abstract devotions, and died at the abovenamed place. Their descendants exercise supreme jurisdiction in ecclesiastical matters up to this very day.

As a brief account has been given of the

High Priest of the Shree Vishnava and Smartha religious denominations of the Hindus, we might as well add a short narrative of the Rajah Guru Sawmy, the High Priest of Her Highness the Princess and most of the Royal Family of Tanjore.

In days gone by there dwelt a saint by the name of Gnanoba in the city of Alandi, the ancient Alakapuri, a town situated on the banks of the river Indrani. He had two brothers, one named Saphanadeo and the other Changadeo, and also a sister named Mooktabai. They were natives of Berhampore, situated on the banks of the river Tapti. Gnanoba entered a religious order at the age of twelve years, and after completing his education, composed a work on philosophy in the Maharatta language entitled Graneswari. His younger brother Changadeo went to visit his elder brother and sent him word to start from Alandi to meet him ; but Gnanoba desired the other to come himself, which he did, and saw his brother sitting on a wall, and, according to the dictum of tradition, the wall miraculously moved and carried him. After the meeting of the two brothers, Changadeo is said to have caused a male buffalo to chant the Vedas. After spending a few days with his brother, Changadeo returned to his country. Gnanoba spent his whole life in contemplation, and died in the sixtieth year of his age. A temple has been erected to his memory, and a festival is annually celebrated in honor of him in the month of July.

After the demise of Gnanoba, Namadeo and

Ramdos Swamy rose to importance ; these were two great saints revered by the Mahratta nation. Namadeo was of humble birth, being a tailor by profession, and was born at a village called Gopalpore, which is situated near Pandrapore. He was contemporary with Shahojee. To follow the trail of tradition, Namadeo, at the early age of eight, became a disciple of Krishna, and gave indications that he would in time become a great sage and philosopher. He abstained from rice, and pure milk was his only diet. It is reported that he performed miracles, spent the greater portion of his time in the praises of the god of Pandrapore, and composed one hundred verses in the Mahratta language, consisting of applauses of the deity. Namadeo died in the fortieth year of his age.

Ramdos Swamy was born in the village called Parali near Satara ; he was the friend and admirer of Gnanoba, and lived in the reign of Shahojee, and is supposed to have held occupation under the Mahratta Government, which he resigned on account of some religious scruples, and afterwards devoted his time in reading books in which the miracles of the god Ganesa are set down, by which he was supposed to have earned the merits of the faith of Namadeo. There is an anecdote current that on one occasion, to impose upon Namadeo, he served separate dishes for him. When Namadeo came to the residence of Ramdos as a guest, he found a single leaf of separation from the line of Brahmins, and told the latter to spread two leaves more, as he

expected his parents from heaven ; the other paid no heed to what was said, but when Namadeo pressed him very much, Ramdos placed two leaves more, when, to his astonishment and surprise, the parents of Namadeo immediately appeared in the form of Vishnu, and sat down to the repast. When Ramdos was challenged to produce his parents he was unable to do so, and thus sung the praises of Namadeo. Ramdos Swamy was a Brahmin by birth. The Mahrattas consider him as an incarnation of Hanuman the monkey god, the disciple and servant of Rama, and one who played a prominent part in the wars of Rama and Ravana, whom every reader of the Indian Illiad, the Ramanayanam, must know. The spiritual guide of Rama was Vasista Rishi, who received his knowledge of the deity from Brahma, and he from Vishnu. Ramdos Sawmy is said to trace his spiritual descent to the genesis of saints from Vishnu. He was the first guru or spiritual guide of Sevajee, the founder of the Mahratta Empire, and of Anantha Munni, a disciple who came to Southern India and settled at Manargudi. Merusawmy became his disciple, and his samad or tomb is at that place. His disciple Tharaka Brahman, otherwise called Sethubava Swamy, came to Tanjore at the earnest solicitation of Pretap Sing, the Raja of Tanjore. He made the Raja his disciple. Tuljajee, the son of Pretap Sing, bestowed great riches on him, honored and endowed him with lands for the support and maintenance of the Guru's charities as the Raja

Guru or Royal Guru. The title Sethubava has now become the cognomen of Raja Guru.

On the cession of the Tanjore country under treaty, dated 25th October 1799, His Highness Surfojee received his spiritual instructions from Vimala Bama Sethubava; His Highness Sevajee, the last sovereign of Tanjore, received his spiritual instructions from Ananda Brahmam. The present occupant of Sethubava's spiritual chair is Surojita Sukananda Brahmam, otherwise called Sethuramasawmee. Counting from Ramdos Swamy, the Guru of His Highness Sevajee the Great, down to the present occupant, the number of accessions are seven. All the Gurus of this line closely observed celibacy, but the first Sethubava, who was the first guru of the Tanjore Rajahs, being wiser in his generation, thought proper to enter into the state of matrimony and eschew the vows of celibacy. The present Guru is the adopted son of his father Ananda Brahmam. He has issue. His Excellency the Prince Consort is indebted for spiritual education to the same Guru as His Highness the late Sivajee. Of course the occasion was one of lavish expenditure and festivity at the city and palace of Tanjore.

CHAPTER IV.

THE TRIBUTE.

"The righteous perisheth, and no man layeth it to heart, and merciful men are taken away, none considering that the righteous is taken away from the evil to come."—*Holy Writ.*¹

"His words are bonds, his oaths are oracles ;
His love sincere, his thoughts immaculate ;
His tears pure messengers sent from his heart ;
His heart as far from fraud, as heaven from earth."

SHAKSPEARE.

'*Umbræ sumus*'—we are shadows. This beautiful motto we recollect having seen inscribed on a sun-dial. The moral is obvious. How significant of the ephemerality of human life !

The retirement, or the demise of a Governor in this Presidency, has never, to our recollection, caused so much grief and bereavement as the sad and sudden death of the Right Honorable Lord Hobart, late Governor and President of Madras.

He came among us in the prime of life, in the estimation of a western climate, but in that of an eastern, in its decline. The ancestors of the illustrious dead were not unknown to India. He was the great nephew of the Lord Hobart who was Governor of Madras, so far back as A.D. 1794 ; and of Lady Hobart his wife, who 79 years ago died at Government House, Madras, and was buried in the nave of the Church in Fort Saint

1. *Isaiah lvii. 1.*

George ;¹ and in the chancel of the same sacred edifice has the body of our late Governor been deposited. *Requiescat in pace!!*

Lord Hobart was the eldest son of Augustus Edward, the sixth Earl of Buckinghamshire, by his first marriage with Mary, daughter of the late respected Sergeant Williams. He was born at Wellbourn, Lincolnshire, in A.D. 1818. He traces his descent, in the female line, to the celebrated patriot John Hampden, the cousin of Oliver Cromwell of Hampden, Buckinghamshire, who was noted in history as one of the first to take up arms against Charles the First; and that eminent ancestor's example, who risked every thing in defence of the laws and liberties of his country, lost his life in his nation's cause, and in whose honour a marble statue now graces the Peer's Lobby of the House of Parliament;—the life and example of this great man in a great measure moulded the life and official career of Lord Hobart. The estate at Great Misenden Bucks, the property of John Hampden, was inherited by the Earl of Buckinghamshire.

1. The following is the inscription on the funeral tablet above Lady Hobart's grave :—

Sacred
to the memory of Margareta
Baroness Hobart
and her infant son John Hobart,

whose remains are here deposited in the same grave. The doom of the affectionate mother was irrevocably fixed when her child expired, and having struggled for a few months on account of those whom she has left to deplore her loss, she departed this life on the 7th of August 1796, in the 41st year of her age.

The early education of Lord Hobart was obtained at Doctor Mayo's private school at Cheam, whence he proceeded to Oxford to complete his education, and won a scholarship in open competition at Trinity College; he took a second class degree in Classics in A.D. 1840. In A.D. 1852, he was appointed a Commissioner for regulating coal-whippers in the port of London, and in A.D. 1854, he was appointed Private Secretary to Sir George Grey, at the Colonial Office, in which capacity he was the successor of Mr. Baring, now Lord Northbrook. The next year he was at the Home Office, as Secretary to Lord Granville, and subsequently became in A.D. 1866 Director-General of the Imperial Ottoman Bank at Constantinople, which office he resigned in A.D. 1871. He was offered the Governorship of Madras by His Grace the Duke of Argyle and accepted the appointment in A.D. 1872. Lord Hobart was married, in A.D. 1853, to Miss Mary Catherine Carr, daughter of the Right Rev. Thomas Carr, D.D., Bishop of Bombay, and in memory of whom, a marble statue graces St. Thomas' Cathedral at Bombay.

Lord Hobart landed at Madras on May 15, 1872, and died on the evening of April 27, 1875.

The following *Fort Saint George Gazette extraordinary*, was issued on the occasion, Fort Saint George, April 28, 1875.

The Government announce with very deep regret the demise of His Excellency the Right Honorable Vere Henry Lord Hobart, Governor of the Presi-

dency of Fort Saint George, which melancholy event took place at Madras on the evening of Tuesday, the 27th instant.

The flag of Fort Saint George will be hoisted half-mast high and continue so till sunset.

Minute guns, seventeen in number, will be fired from the ramparts of Fort Saint George.

Similar marks of respect will be paid to the memory of the Right Honorable the Lord Hobart at all the principal military stations and posts dependent on this Presidency.

His Excellency's remains will be interred in Saint Mary's Church in the Fort at a quarter to six this evening.

All public offices will remain closed throughout the day.

This is the memorandum issued by the Commander-in-Chief, dated April 28, 1875.

The Troops ordered for the Funeral of His Excellency the Right Honorable Vere Henry Hobart, Esq., Lord Hobart, Governor, &c., &c., will assemble this afternoon at $\frac{1}{4}$ past 5 o'clock under the orders of the Officer Commanding Centre District on the road between the Government House Gardens and the Wallajah Gate; H. M.'s 89th Foot taking post in Government House Gardens.

The procession will move in the following order through a street formed by the Native Infantry from Government to Wallajah Bridges:—

Band of H. M.'s 89th Foot.

Her Majesty's 89th Regiment.

Infantry Volunteer Guards.

One half of the Right Hon'ble the Governor's Body Guard.

Governor's Band.

Flanked by a quarter of the Right Honorable the Governor's Body Guard. { Hearse } Flanked by a quarter of the Right Honorable the Governor's Body Guard.

His Excellency the Right Honorable the Governor's charger led by Non-Commissioned Officers of Body Guard.

His Excellency the Right Honorable the Governor's carriages.

The Honorable the Chief Justice's carriage.

His Excellency the Commander-in-Chief's carriage.

The Honorable the Councillors' carriages.

Other carriages in succession.

No carriages but those of the chief mourners, the Right Honorable the Governor, the Honorable the Chief Justice, His Excellency the Commander-in-Chief, and the Members of Council, are to pass the Wallajah Bridge where the Procession will halt.

Her Majesty's 89th and the Infantry Volunteer Guards will move forward into the Fort, passing by the Brigade-Major's House and Main Guard towards St. Mary's Church, at which the head of the column will halt and the Troops form street.

Half the Body Guard will pass over the Bridge and form up in line to the right and left on the road

leading to the Saluting Battery and General Hospital, fronting the river, resting on their swords reversed and the trumpets sounding a Dead March as the Hearse passes.

When the street is prepared within the Fort, the Procession will move forward, the Troops resting on their arms reversed, Bands and Music playing the Dead March in Saul.

The Governor's Band will precede the Hearse in its progress to the Church.

The Procession will follow the corpse through the Fort in the following order :—

Chief Mourners.

Relatives of the Deceased and personal Staff.

The Honorable the Chief Justice and His Excellency the Commander-in-Chief.

The ordinary Members of Council.

The Puisne Judges.

Legislative Councillors.

Members of the Board of Revenue.

Secretaries to Government.

Officers of the General Staff.

Officers and Gentlemen, two and two, the juniors leading.

The C. Battery 20th Brigade R. A. will be formed up on the Island as near as possible to the Wallajah Gate and will fire seventeen minute guns, commencing when the Hearse reaches the Wallajah Bridge and a salute of seventeen guns after the body is deposited in the grave which will be known by the hoisting of the Garrison Flag.

The parade will then be dismissed and the Troops march to their respective quarters right in front. No Drums to be beat until outside the Fort.

All Officers off duty will assemble at the Wal-lajah Bridge at 5-30 P. M.

Dress—Full Dress—Cocked Hats.

We shall describe the sensation and the feeling felt by Madras at large and at home, on the sad intelligence of the death of Lord Hobart.¹

When the public were through various sources apprized of the death of Lord Hobart, the news, as was expected, created considerable surprise and not a little pain. Early in the morning, minute guns, seventeen in number, were fired from the ramparts, and the flag of Fort Saint George was hoisted half-mast high. There were also other signs of mourning. The Government Offices and a great many of the shops and mercantile places of business were closed. Work in the various schools was suspended, and quiet seemed to be observed almost every where out of respect for the deceased. The vessels in the roadstead showed that they shared in the sorrow felt on land by having their flags half-mast high. Throughout the day, people repaired to the Government House and obtained permission to see the remains of Lord Hobart. The body lay in a room in the third story of Government House, till about half past three o'clock, when Mr. Trotter, the Undertaker, brought in the coffin and the remains were put into it. The coffin contained an inner

¹ Vide *Madras Times*, dated April 29, 1875

case of lead lined with flannel, and was covered with maroon velvet with gilt mountings. The inscription on the plate on the lid was as follows :—

Vere Henry Lord Hobart,
Born 8th December 1818,
Died 27th April 1875.

In accordance with the arrangements for the funeral, the Police mustered strong in Government House compound at about three o'clock for the preservation of order. Artillerymen who were detailed for duty also put in an appearance at the same time. At a little after four o'clock, the Government House began to be filled by gentlemen belonging to every section of the community, and by the hour appointed for the moving of the funeral procession a very large number of persons had come together. The Mahomedan community were represented by the Prince of Arcot and his sons, and by the Honorable Mir Humayan Jah Bahadoor and others ; and the Honorable V. Ramaiengar, the Honorable Gajapathy Row, Mr. Venkatasawmy Naidu, and Mr. Runganatha Shastri, Mr. Muthusawmy Iyer, were among the Hindus present. At a quarter past five o'clock the coffin was brought downstairs borne on the shoulders of Artillerymen, and was placed in the centre of the Hall. Captain Bertie Hobart, His Lordship's Military Secretary, put up on it a cross and wreath composed of flowers, together with Lord Hobart's sword. The coffin being next covered with the Union Jack, preparations were made for starting the procession. The

Governor's Body Guard drew up near the Government House. Half of the troop made ready to march in front of the corpse and the other half divided itself into two portions to flank the carriage bearing the coffin. The Governor's Band was in attendance, and the Volunteer Guards and H. M.'s 89th Regiment paraded in the compound. The Police, who were under the command of Colonel Drever, took care to keep out anything like a crowd from the Government House compound. The coffin was borne on the shoulders of Artillerymen to a limber drawn by six horses. The procession then moved on led by the Band of H. M.'s 89th Regiment, then followed H. M.'s 89th Regiment after which came the Volunteer Guards, with their Band. One half of the Governor's Body Guard next moved on, being followed by the limber bearing the coffin which was flanked on either side by a quarter of the Governor's Body Guard. His Excellency the Governor's charger was led by non-commissioned officers of the Body Guard. Among the very long row of carriages that followed the corpse, the first, His Excellency the Governor's carriage, contained Captain Bertie Hobart, cousin to the late Lord Hobart who was the chief mourner, and Captain B. Willoughby, Dr. Druitt and Mr. Loch. Captain Ambrose Awdry (His Lordship's nephew and Private Secretary) was absent on duty in Bombay and unable to return in time to attend. In the next carriage were Surgeon Wright and Captain Aylmer. Mr. Coombes, Manager of the

Private Secretary's Office, Mr. Thompson, Gardener at Government House, and Mr. Hillingsworth, the Apothecary, attached to Government House, proceeded in the third carriage. Two other carriages that followed contained others of the household servants. The first carriage next to the household procession was that of the Honorable Chief Justice, which was followed by a carriage containing His Excellency the Commander-in-Chief and his staff. The Hon'ble the Members of Council came next, and behind them followed the Members of the Legislative Council, the Secretaries to Government, Members of the Board of Revenue, and other officials in the Government service. A large number of Hindus and Mahomedans joined in the procession.

It must have been a very long time ago, if ever such a thing has happened, that so large a crowd as was assembled outside the Government House compound between Messrs. Frank and Co.'s shop and the Wallajah Gate, Fort St. George, was witnessed by any Madrassee in this city. The road leading to the Wallajah Gate was lined with crowds of people of every color, caste and creed. There was a perfect sea of heads and the Police who appeared to have received a strong reinforcement to their numbers, had a great deal of difficulty in maintaining order. The only occasion which attracts a large crowd in Madras is the annual Mohurum procession, but when it could be said that the crowd assembling at that procession is very small compared with the gathering on this occasion it

will not be difficult for one to imagine how large must have been the number of persons who had collected together to witness the funeral of the late Governor of Madras.

• The procession left the Government House compound in the order already mentioned, and passed through a street formed by the Native Regiments in Garrison between the Government House and the Wallajah Bridges. It moved on slowly, and, when it reached the Wallajah Gate Bridge, the C. Battery 20th Brigade Royal Artillery which had arrived from the Mount in the course of the day and was formed on the Island, fired seventeen minute guns. Her Majesty's 89th Regiment and the Infantry Volunteer Guards moved forward into the Fort, passing by the Brigade Major's house and the Main Guard towards St. Mary's Church, at which the head of the column halted and the troops formed a street.

Half the Body Guard passed over the Bridge and formed up in line to the right and to the left on the road leading to the Saluting Battery and Government Hospital, rested on their swords reversed, and the trumpets sounded a Dead March. Captain Bertie Hobart and all who were following in the procession got out of their carriages and walked as the limber carrying the coffin proceeded over the Wallajah Bridge into the Fort.

When the street was prepared within the Fort, the procession moved forward and the troops rested on their arms reversed, and the Bands played the Dead March in Saul. The buildings on the Fort

and the ramparts were thronged with people, and when the procession halted at the Church there was a rush into it. It was very difficult to get into the Fort as all the gates were shut except two which were kept open, one for ingress and the other for egress. At the gate of the Church the coffin was met by the Rev. Dr. Sayers and the Rev. Dr. Strachan, with a number of other clergymen, among whom were Messrs. Warlow, Barton, Wynch, H. Pope, H. Bower, E. H. DuBois and Morley. The service was performed by the Rev. Dr. Sayers and the Rev. Dr. Strachan. The vault in which Lord Hobart's remains were deposited was in front of the communion table to the left of the grave of Sir Henry Ward, Governor of Madras, who died suddenly of cholera on the 2nd of August 1860. It is said that the interment of the remains of Lord Hobart in the Fort Church is a temporary one, and that the body will eventually be conveyed to England. At the conclusion of the imposing service a salute of seventeen guns were fired by the C. 20th Brigade Royal Artillery.

We shall take the liberty of citing the opinions of some of the Madras Press on this sad national calamity, as well as some of the sermons preached on the following Sunday.

The *Madras Times* writes:—Lord Hobart lived so much in the recesses of his own study and so seldom addressed the public on public questions, that, viewed by his public utterances alone, his career might be pronounced meagre and uninteresting. But those who knew His Lordship best—those who

had the opportunity of observing his zeal, perseverance and aptitude for business,—know that, in losing Lord Hobart, we lose an Administrator of no mean worth. He was not a man to bid for popularity. He proposed no ambitious legislation by which all desirable things were to be provided for the people at the cost of nobody. On the contrary, he recognized the truth "*that the land needs rest*," and gave the Legislative Council an almost uninterrupted holiday. In this he did no injustice to the country. Rest is, indeed, what the land wants,—*rest from innovating and over-improving legislation*,—and Lord Hobart's attitude of masterly inactivity in this respect has been more beneficial to the country than the most ambitious efforts of fussy reformers could have been. To the cause of education Lord Hobart has ever been a staunch friend, and his last public utterance showed that he was fully prepared to place the educational system of the country upon a sounder and more liberal basis. The manner in which Lord Hobart befriended the Mahomedans of Madras is matter of history, and certainly, if any public man ever fairly earned a title to gratitude, Lord Hobart's memory should be fondly treasured by every true son of the Prophet. Whether the preference of race was or was not carried too far by his Lordship, is not a question that we mean to discuss ; but it certainly was a benevolent and politic thing to give a helping hand to a race once so proudly placed, and now so sorely depressed as the Mahomedans of India. In the distribution of his patronage, Lord

Hobart, we believe, ever strove to be fair ; but that is a point upon which no Governor who ever lived could hope to escape stricture. He took a keen interest in the welfare of the Presidency, and the manner in which he worked on behalf of the Harbour scheme—worked quietly and unseen, but effectively—is a good example of the kind of work that Lord Hobart did for us. The work was not showy, but solid and useful. Whenever Lord Hobart did appear in public, he gave evidence of abilities that might have enabled him to perform the brilliant, as well as the useful, functions of a Governor. His very last speech, uttered while suffering from the disease that carried him off, was so fine an effort of oratory, and so statesman-like an exposition of policy, that very high expectations were formed for the future. That he did not oftener exhibit those powers, is, no doubt, due to the depressed state of health in which his Lordship has been during almost the whole period of his residence in India. If the sight of a good man struggling with adversity indeed excites the admiring pity of the gods, the sight of an earnest man of indifferent health, striving, under climatic depression, to do good work, is worthy of no less. Many of us can speak feelingly on this point, and understand, by personal experience, why Lord Hobart was unable to make a full use of the fine parts which occasional efforts showed him to possess. Lord Hobart will be remembered in Madras as a zealous, conscientious and sensible administrator, who might also have been a brilliant

politician, had the Indian climate been kinder to him.'

And the *Madras Mail* gives expression to as fine and as pathetic sentiments on the loss of the Presidency.

'Lord Hobart was essentially a student and a philosopher, rather than a man adapted for brisk and prominent action. His mind was a contemplative one, richly stored with knowledge, free from any trace of selfishness or vanity, and intent on doing good to his fellow-beings regardless of race, station or creed. His manner was retiring, almost absent; and he delegated so far as he could to Lady Hobart the discharge of the social obligation of his office. The appointment never seemed to the public to be one that visibly contributed to his Lordship's personal happiness, for it was felt that weighted as he was with an inability to endure the heat of the plains, many of the duties appertaining to his position must have proved irksome. But his Excellency loyally strove to atone for the shortcomings that he was conscious of by exerting himself in an unobtrusive manner to promote the welfare of the Presidency, and especially that of its chief city. He gave no encouragement to local law-making, for he was too shrewd a man to fail to see that *the law-making of Madras has been chiefly useful in pandering to the vanity of Governors and prominent Councillors*, and though a professing Liberal he was a Conservative in his views of the alleged need of local legal reform. Consequently he was not instru-

mental in assisting to harass the country with new fangled law cast in strictly English moulds, for the benefit of a strictly oriental people. Nor was he given to penning minutes with a view to their publication. This was the more surprising since as a voluminous pamphleteer and frequent contributor to the *Fortnightly Review*, the *Coben Club Essays* and other publications, he showed himself possessed of a masterly style, reflecting not only high culture but the earnestness of mind which was his Lordship's chief characteristic. . . . If Lord Hobart was not fortunate in making many intimate friends in India, as did his last predecessor, he excited no animosity, and made no enemies. He was, it may be safely said, respected alike by Europeans and Natives.'

The Reverend G. Warlow in his Sermon¹ at St. George's Cathedral, said :—

‘For the faithful Christian the grave has no victory, for him it is the entrance to life eternal. In the light of this great truth, let us for a moment, Brethren, glance at the startling and mournful event which has come upon us like a thunder-clap during this past week. Such a blow has but rarely fallen upon this Presidency. Only once before in the recent history of this province have we had to mourn as we mourn now. Surely such a significant calamity comes to us fraught with solemn and important lessons. And I think one of the chief points brought home to us, on an occasion like this, is the duty it devolves upon us, to bring into active exercise our

1 TEXT.—I Cor., xv. 55. “O Grave, where is thy victory.”

domestic and patriotic sympathies. It would be out of place in me to dwell upon the singular gentleness and purity of the private life of our late Governor. Those who knew him best and loved him most, have, I believe, always deeply appreciated his domestic virtues. But, though this is a personal matter, I may just lightly touch upon it, as explaining in part the thorough sympathy which all classes of the community have keenly felt for the bereaved widow in her great and sudden affliction. *The petty jealousies of race and inharmonious interests have, for the moment, been forgotten, and every artery of public feeling has throbbed with one pulse in sorrowing with her sorrow, and weeping for her loss.* But our sympathies should spread over a wider area than this. There is a national as well as a domestic bereavement. This great province has been suddenly deprived of a devoted, thoughtful, and conscientious ruler. Even men who have differed from him in politics and in views of public action have, nevertheless, freely borne witness to the purity of his motives, the liberality of his spirit, the earnestness of his purpose. That he has devoted himself with a patriotic devotion to the toil of his office, and died at the post of duty, none will deny. Such being the case, his death must be regarded as a great public loss, and the millions of people who have thus been deprived of their local ruler and protector make a demand upon our sympathies which we would not seek to evade, nor dare to refuse. *We feel for the mourning widow;*

shall we not also feel for the mourning people ?'

The Reverend Doctor Strachan, in his Sermon¹ at Saint Thomé Church, said—

' O, we have witnessed a brave pageantry during the past week. The king of terrors has again asserted his sovereignty, and vast masses have come together to gaze with saddened awe at his march of triumph. He has baffled skill, the most acute, and disregarded a yearning sorrow which no human solace can appease. Unpityingly, he has hurled his lance with its unbroken point, with sure and unerring aim, and it has done its worst and made a nation mourn. The coronet has fallen from the brow, and the sceptre from the hand. The form so familiar to all of us has disappeared, and we have only that vacant seat. The saloon, the Council Chamber, the family circle shall know him no more for ever. But a light gleams through our sadness, for death has only done its worst. It has not, it cannot strike at the nobler part of our complex nature. It has opened the prison-gates of matter and given liberty to a prisoner. The gem remains unfractured, though its setting be shattered. Let us not regard death as a prolonged state, but only as a momentary passage from one mode of being to another, infinitely more momentous and advanced. It is, as it were, the utmost peak of time from which the purified soul, shaking off its ignoble cerements of matter, takes its adventurous flight to higher spheres of life. Taking this view of the case, then,

¹ TEXT.—Daniel, xii. 13.

death cannot destroy life, and the heirs of immortality, confident in their redeemed nature, may contemplate. I will not say with indifference, but with sober calmness the great change which awaits them. Such is the lesson taught in the text, "Go thou thy way till the end be ; for thou shalt rest, and stand in thy lot at the end of the days." We have here foretold that—'

'I. There shall be an end. Change, decay and death are written upon every thing terrestrial. Beauty, but perishable beauty—loveliness, but transient loveliness—fame, but fleeting fame. Upon the page of history is the same great truth written. Empires whose names alone exist, towns whose very ruins have disappeared, decaying fabrics mantled with ivy and fretted with lichen, with sportive sunbeams playing over chink and crevice, like the young mocking the silent grief of some grey-headed and solitary mourner ; graveyards—those cities of the dead, where kings and princes, and merchants and artizans, and some of our own dear ones are—those noiseless, voiceless throngs, all thunder with appalling force into our ears that there shall be an end. But the consummation here spoken of has reference to the completion of the number of God's elect, when Christ's mediatorial work shall have been accomplished. His kingdom shall have been established, and he shall have reigned till he hath put all enemies under his feet. Yes ! the time shall come, when, as mentioned in the 7th verse of this Chapter, an angel shall descend from heaven, and

placing one foot on sea and one on land, shall swear by him that liveth and reigneth, for ever that time shall be no more ; and then shall he blow a trumpet blast so loud and startling, that the dead shall hear the sound, and at its bidding willing or unwilling, shall come forth from their graves to judgment. My hearers, we shall hear that sound, for we must all stand before the judgment seat of Christ. It was in bitter mockery that the Jews pressed a crown of thorns on the sacred brow of our blessed Lord ; but their wicked irony was both prophetic and symbolic. It foretold His sovereignty and symbolised the means by which it was to be attained. He was to conquer by submission—to enslave by love—to prosper by suffering—become despotic by granting perfect freedom. He was to reign in the hearts of his people, and those hearts, stained with sin, had to be cleansed through suffering. And this kingdom is to become universal. The Gospel must be preached to every creature. Ideal manhood in all his grandeur and symmetry is to stand before all people, so that they who are deformed by sin may see the standard to which they must strive to grow, so that they who are defiled by sin may see the spotless character of all purity ; so that they who are dead in trespasses and sins may see that Divine life which alone can raise them into newness of life. But not only so, Divine manhood must stand before them pointing to the thorns, the sufferings, the death as the means, the only means by which salvation can be procured and sins

forgiven. And then shall the evening of probation gather and deepen, and at last close in night. But my hearers ! for each one of us, death is the evening that closes in upon our day of proffered mercy. If we are not saved here, we cannot be saved hereafter. If Christ is not with us, we shall not be with him yonder. If the heavenly graces and character are not acquired here, they will not, they cannot, be acquired yonder. The end shall come—how soon, who knows ?—the end shall. God grant that we may each now prepare for it.'

‘ II. “ Go thou thy way till the end be ; for thou shalt rest.”—The rest here spoken of is that unruffled serenity and quietness which the spirits of just men made perfect enjoy, whilst waiting the final consummation of all things, when judgment being set, each shall be dismissed to his own lot. There is, indeed, a kind of spurious rest here on earth in which conscience has ceased its warnings, and a man says to his soul take thine ease, endeavour to satisfy thine infinite cravings with poor finite things ; death is in the distance ; eternity, heaven, hell are but figments of the fancy. But a terrible awakening shall come like the crash upon the rocks to the sleeping pilot. A pang at the heart, a thrill in the brain, the death of the loved one, or some other warning voice shall arouse them from their apathy and cause disquietude. There is another kind of rest which Christ gives to His beloved even in this life. It is that quietness and contentment of spirit which arise from peace of conscience, a sense of

God's paternal love, a felt personal interest in the atonement of Christ, our Saviour, and a hope clouded by no doubt of "that rest which remaineth for the people of God." It is to this last, our text alludes. There will be rest from the assaults of temptation. No arrow can reach them there. Rest from trials, the day of probation is past. Rest from suffering, no tear can wet the cheek of the child of God yonder. Rest from worldly cares and struggles, they cannot enter there. O, the rapture of the saint, who all-weary and exhausted having passed the tumultuous waves of this life, as he nears the heavenly shore, and feels the glad smile of God lighten on his face, and hears the welcome voice—strange for sinful mortal ears.—" Well done, good and faithful servant, enter thou into the joy of thy Lord."

' III. "And stand in thy lot at the end of thy days."—There shall be an end of days when time shall be no more, and each shall stand in his lot. All who die in the Lord shall be fully perfect and happy, but there will be a gradation of capacity. And it is a solemn thought that our lot hereafter depends upon our actions and character here. Even the least action not only has its own importance and its own account to render, but it helps to form the character ; it is one of the seeds which will bear fruit in eternity. Our inner man is ever engaged for good or evil, either yielding to, or resisting the motion of God's spirit ; and every action of every minute makes and leaves its impress upon the

whole character, so that a man's life becomes written on his own heart : his character is made up of what he has done and suffered. Every action, then, in its effects upon ourselves, is as eternal as ourselves. It is ingrained into our very being. We must live after death for ever with the character formed on earth, for " whatsoever a man soweth that shall he also reap." It has been said that every movement in the air by the feeblest effort produces a change in the condition of the atmosphere, so that the air is our vast library, on whose pages are for ever written, all that man has ever said or woman uttered. Is it not equally true that the feeblest effort made for God has an influence on some heart and that on others, onward, onwards, throughout all generation ? that as the air is one vast library of whatever has moved in it from eternity, so the hearts and consciences of men are a vast register of every effort made, every word spoken, every influence excited upon them for God and His Christ. On the last day to read the record written on a man's character, and on those who have been influenced by him will be to read either his condemnation or acquittal for eternity. Here then we see what is meant by our lot at the last day. It is determined by the very principles which actuate and by the very character which is acquired in this present life.'

' IV. "But go thou thy way till the end be, for thou shalt rest, and in thy lot at the end of the days."—These words were addressed to Daniel.

He was of noble descent; illustrious for his righteousness, fidelity, and wisdom. He was one of the three presidents of the empire. He originated reforms and improvements, and was solicitous to live to see them accomplished; but this was not permitted to him—he died in a foreign country. I shall not stop to point out the remarkable parallelisms to this in the career of our late deeply lamented Governor. I would rather direct your attention to one or two traits in him which seem to me well deserving of our consideration. The first to which I shall allude is not often met with in this age of self-assertion; I mean his utter indifference to applause. Possessed of vigorous intellect, highly cultured, of a ripe and sound judgment, of an evenly balanced-mind, of a taste most exquisite for the beautiful, of a lively imagination, he was amply endowed to shine amongst his peers. Weilding a pen now trenchant, now vivacious, always scholarly, he wrote as a statesman and philanthropist. He brought to the duties of his exalted office an energy and industry which even the enervating effects of the climate on a constitution peculiarly susceptible to them, could not abate. And yet so unobtrusive was he, that only now these rich endowments are beginning to become known to the public. Another point worthy of notice was the constant sense of religion that pervaded his mind and daily actions. He had examined and formed definite views for himself on some of the vexed questions in theology. That

verse in Tennyson was a great favourite with him.'

'Our little systems have their day ;
They have their day, and cease to be :
They are but broken lights of thee,
And thou, O Lord, art more than they.'

'He rehearsed the articles of his creed by his life. He always rejoiced in contemplating the *fatherhood of God*, *relying upon his wisdom and His mercy*, he regarded every dispensation of *Providence* as *His stroke or gift*, and as most certain to turn out some way or other for good. He was a great admirer of John Stuart Mill, but on learning the character of his later works, could never be persuaded to read his autobiography. Into that inner sanctuary where the soul communed with its maker we must not intrude. Nor can we lift the veil which covers up the sacred relationships of home, except to say that humility, forbearance, gentleness, forgiveness were fair graces conspicuous in his life. We can only pray that our Heavenly Father in His loving mercy will *comfort her who is now left alone, and sustain her in this dark and terrible hour.*'

'I am, however, permitted to mention one little circumstance that occurred some years ago, when on a visit at his father's house. He was wont to take long rambles, when one day he was met descending a hill, bearing a large sack upon his shoulders and followed by a slender girl about 12 years of age. On being asked for an explanation, he said "It is a shame to give such a heavy burden to such a child," and marching bravely on up the village

street, he deposited it at the poor mother's cottage door and left all unconscious that he had done a noble deed. For a religion such as his, how fitting and appropriate is the last verse in the Epistle for to-day. "Pure religion and undefiled before God and the Father is to visit the fatherless and widows in their affliction and to keep himself unspotted from the world." The little tinkle of our praise cannot reach his ears, but if his gentle, loving useful life shall touch one heart and awaken heavenly aspirations in it, then that heart will be a monument more enduring and ennobling than marbled canopy or brazen plate.'

And the Reverend J. W. Wynch, at St. Matthias' Church, Vepery, said¹—

'Brethren, I have brought this subject before your notice this evening in connection with the late sad event, namely, the sudden death of our late Governor, Lord Hobart. Who amongst us thought, when, but a short time back on Easter Eve, he was amongst the worshippers in this Church, that, that was his last Easter upon earth? Though not of a strong constitution, still he no doubt looked forward, as most of us do, to many more years of quiet usefulness and enjoyment of

1 TEXT.—Hebrews, xii. 5, 6, 7, 8. And ye have forgotten the exhortation which speaketh unto you as unto children. My son despise not thou the chastening of the Lord nor faint when thou art rebuked of him. For whom the Lord loveth He chasteneth, and scourgeth every son whom He receiveth. If ye endure chastening, God endureth with you as with sons; for what son is he whom the father chasteneth not. But ye be without chastisement, whereof all are partakers, then are ye bastards not sons.

life ; but the command had gone forth, his work was done, and he has been called away from all the worries and distractions and turmoils of a high position in this life to await the final resurrection day. He was on all hands allowed to be a man of great reserve, known intimately by few. It was this very reserve, keeping himself as it were in the back-ground, whenever we expected one in his high position to be more prominent, that made him appreciated when he did act. He was pre-eminently a Governor who loved fair play and determined to see common justice done to all alike, high or low. *The last day alone can reveal how many hidden and secret acts have been done by him, which have not here had the praise of man.* Let this event be to each of us a warning, as it is intended to be, to be ever ready and prepared. In two or three short hours without any further warning or preparation, he was called away from the active scene of his labours here, to await the final consummation of all things when we shall be called upon to render an account of our deeds done on earth. We are taught in our Liturgy and at times like the present, we feel the full force of the words, to pray to be delivered from battle and murder and from sudden death. Whilst we then pray for ourselves, let us not forget, in our daily or family petitions, *to remember her who has been cast into tribulation by this sad event ; let us follow her, Christians mourn with her who is mourning.* *The station of life in which it has pleased God to place her, precludes us from offering our*

personal sympathies ; this is perhaps one of the greatest drawbacks to high rank. We, who are in a lower station, have the sweet sympathy of those in our own rank ; the kindling eye and the warm grasp of the hand is in an appeal to our feelings, and many loving words of sympathy and condolence are spoken to us to alleviate deep sorrow. This, I say, we cannot offer to her, in this her great bereavement, but we can, each of us, remember her in our prayers to Him who is the Father of the fatherless and the God of the widow ; let us each remember her personally in our prayers, and earnestly pray to our Heavenly Father to comfort and assuage her in her great and deep grief. The heart knoweth its own bitterness ; man is at such a time as this wholly powerless, and it is therefore, at just such a time, that we may and must fly to Him to succour us who can and will. Let us do as the Psalmist did, who tells us, that in the day of his trouble he sought the Lord. " My sore ran" he says, in the night and ceased not, my soul refused to be comforted, then I cried unto God with my voice, even unto God with my voice ; and He gave ear unto me."

And at St. Andrew's Kirk the Reverend Mr. Lang said.¹

' But before closing to-night, I would desire to say that the thought which I have now expressed was that which was uppermost in my mind as we wended in procession on Wednesday, bearing with us the

¹ TEXT.—St. John, xii. 20—26.

remains of our Governor. His career in India presented one of those difficult questions which are usually regulated by a class of thinkers to the limbo of fate. His powers as a statesman, his diligence as an official, and his earnestness as a thinker and a writer were only beginning to be recognized, and yet he was struck down by death. His is a case in which our faith is really tried.'

But, before closing this chapter, we must take a hurried glance at Lord Hobart's official acts as Governor of Madras. It is presumed that, while at home, he was a friend of Mr. John Bright in politics, and the late Reverend Mr. Maurice in theology. He was averse to the resort to arms when the war broke out between England and Russia. He was a pamphleteer and a large contributor to some of the English publications. He also advocated the abolition of capital punishment.

In India his short incumbency of office has been celebrated for the great interest that he took in irrigational works. He considered the wholesome and improved state of this department to be healthy resources for the augmentation of the revenues of the country, as well as the benefit and the prosperity of the people. Though the undertaking would probably be costly, his large and comprehensive mind saw that first expenditure and then profit,—large profit quadruple of the expenditure, would be the result. And if we were to look into the history of India under Hindu as well as Mahomedan sway, the kings that have ruled in this peninsula espe-

cially turned their attention to the irrigational wants of the country. We have wells and tanks dug in these days, but in days gone by there were inland seas constructed for the purposes of irrigation.

Lord Hobart next turned his attention to the education of the Mahomedan community of Madras at large. It was axiomatic with him that ignorance and not knowledge, was the cause of disaffection in a nation. His Lordship also saw that there was a tendency on the part of the Mahomedan community to neglect education, probably arising partly from their bigotry to their religion and their antagonism to the religion of the rulers. We are not mistaken in stating that the opinion is entertained by many Mahomedans, who consider that the sole study of the Koran is the finishing of a Mahomedan youth's education. His Lordship might, probably, have also felt a sympathy for this people, who once so potent, were now so fallen, and his associations and reminiscences with Constantinople, might probably, have persuaded him that we were overlooking a strength which, by educational appliances, might be made to administer to our stability and prosperity.

Lord Hobart will be remembered in Madras, "as long as the Sun and the Moon last," by the incomparable benefit he has conferred on this Presidency, by the confirmation of the Harbour Project. Madras shall be blest with a Harbour and it ought to remember everlastingly the name of Lord Hobart.

But, above and beyond all other wishes of our late Governor for the welfare of the people committed to his care, was his most earnest desire for the spread of elementary education among all classes of the community, and this he wished to effect without the imposition of any fresh taxation.

CHAPTER V.

THE PROSPECT.

“Regions Cæsar never knew
Thy posterity shall sway ;
Where his eagles never flew
None invincible as they.”

BOADICEA—COWPER.

“And coming events cast their shadows before them.”

CAMPBELL.

THERE are two classes of people who are physically constituted for martial deeds and conquest ;—the Pastoral and the Piratical. The former are lords of the earth, the latter lords of the sea. The truth of this observation has been corroborated by every page of anterial history. We have to do with Great Britain as the paramount power of India. The Assyrian empire, in its most palmy days, was not so wealthy. The Roman empire was not so populous. The Persian empire was not so extensive. The Arabian empire was not so powerful. The Carthaginian empire was not so much dreaded. The Spanish empire was not so widely diffused. The French empire had not assumed such proportions, as Great Britain has, at the present day. We have overrun a greater extent of dominion than Attila, the scourge of nations in the hand of God. We have subdued more empires, and dethroned more kings than Alexander of Macedon. We have conquered more nations than Napoleon, in

the plenitude of his power. We have acquired a territory more extensive than that over which Tamerlane the Tartar, ever spurred his horse-hoofs. Such is the gigantic attitude of England *as united with India*.

And shall we say more. Her Gracious Majesty, Queen Victoria, is the Empress of India, a Continent in whose bosom is concentrated the very universe in all its panorama of animal, vegetable, and mineral worldoms. Over a hundred peninsulas, five hundred promontories, a thousand lakes, two thousand rivers, ten thousand islands, wave the banners of bonny England, and two hundred millions of human beings of various caste, creed, and colour, bow in abeyance to her behests.

If the events of *civil and military history* be worthy objects of entertainment or pursuit—where shall we find these, more abundantly furnished, than in the actions of that amazing series of conquerors that have passed over the stage of India, from the days of Alexander down to the present hour ? If *poetry* and *romance* and *chivalry*—are there not ample stores of poetic effusion and romantic legend in the Mahabharat and Ramayana—the great epics of India—that might not be disclaimed as unworthy by any of the older nations of Europe ? And are the records of any state more crowded with the recital of daring adventures and deeds of heroism, than the Annals of Rajasthan ? If *ethnography* and *philology*,—where can we find more original languages, or varying dialects ? More especially, where can we

find the match of Sanskrit ; perhaps the most copious, and certainly the most elaborately refined, of all languages, living or dead ? If *antiquities*—are there not monumental remains and cavern-temples, scarcely less stupendous than those of Egypt ; and ancient sculptures, which, if inferior in “majesty and expression”—in richness and variety of ornamental tracery, almost rival those of Greece ? If *the beautiful and sublime in scenery*—where can the pencil of the artist find loveliness more exquisite than among the streams and dells and woody declivities of Malabar or Kashmir ? Or *grandeur* more over-awing than among the unfathomed depths and unscaled heights of the Himalaya ? If *natural history*—where is the mineral kingdom more exquisitely rich—the vegetable or animal, more variegated, gorgeous, or gigantic ? If the *intellectual or moral history of man*—are there not curious remains of pure and mixed science, and masses of subtle speculation and fantastic philosophies, and infinitely varied and unparalleled developments of every principle of action that has characterised fallen, degraded humanity ? If an outlet for the exercise of *philanthropy*—what field on the surface of the globe can be compared to Hindustan stretching from the Indus to the Ganges and from the awful defiles of Afghanistan to Cape Comorin, in point of *magnitude and accessibility combined, and peculiarity*—of claims on *British Christians*?¹

‘India is England’s best customer as an employer of home labour. Our annual export and import

¹ *Calcutta Review.*

trade with India is £60,000,000 sterling, and as we import chiefly raw material and export highly-manufactured goods, it is estimated there are from £16,000,000 to £20,000,000 sterling annually expended in wages to the working classes at home, in connection with that trade. The annual shipping cleared outwards and inwards from the Indian ports, chiefly British, is 8,000,000 tons; there is from £300,000,000 to £400,000,000 of British capital invested in India, and one-fifth of the gross revenue of India or £10,300,000 is expended in this country in paying pensions, interest on the debt, &c., and it is estimated the British subjects residing in India are in receipt for pay, allowances, salaries, incomes and profits on trade, of from £8,000,000 to £10,000,000, and more. We have acquired an empire of 200,000,000 inhabitants with a revenue of £50,000,000, and this without costing the British taxpayer six-pence, as the expense of all wars and conquests there, has been defrayed from the Indian Exchequer. *It is no exaggeration to say that a great part of our material prosperity is due to our connection with India, and there is no class at home from the landed proprietor to the working-man, which has not and does not largely benefit by that connection.* India is wealthy in all agricultural productions, and has more of the precious metal than all Europe united, as from time immemorial, every country India has traded with, the balance of trade has been in her favour, and she has been paid the balance in bullion, and to this we have been the largest contributors and the means of

remitting to her many hundred millions of treasure. In the last ten years alone from A. D. 1864 to A. D. 1873 inclusive, the import of bullion into India in excess of the export, amounted to one hundred and thirty millions sterling ; and but for the home requirements of the £10,000,000 a year India expends in England, it would have been a hundred millions more. *It is useless to disguise the fact that all these interests are imperilled from the growing dislike in India to the British rule.*' Thus writes a recent writer.¹

There is a striking resemblance between the past history of the Roman and the present history of the British Empire in India. Rome commenced with small beginnings, and so did Britain. Past history is admonitory to present posterity. 'It is hard to carry back our ideas of Rome from its actual state to the period of its highest splendour. It is yet harder to go back in fancy to a time still more distant, a time earlier than the beginning of its authentic history before man's art had completely rescued the very soil of the future city from the dominion of nature.'² The same remark holds good of Great Britain. The Palatine of Rome, as described by Tacitus, included the hill of Rome with certain portions of ground which it surrounded. But, in process of time, the hill grew to be a city of seven hills and gradually spread itself. Such was the embryo state, such the beginning of ancient Rome.

¹ J. T. Mackenzie, Esq., of Kintail, to the Editor of the *London Times*.

² Dr. Arnold,

From a city, she grew to be a Republic, from a Republic to an Empire, when effeminacy and luxuriance, the consequences of conquest, weakened her power, and dependence upon others, precipitated imperial Rome from the pedestal of her might and greatness.

What was Great Britain when Cæsar landed with his legions on the shores of Kent? Nothing better than early Rome.

‘The British Islands,’ says a writer,¹ ‘are naturally destined to be the seat of maritime power. Their coasts are much more extensive, compared with their inland territory, than those of any other great and civilized nation. Their position on the globe reaching at most to the northern verge of that portion where the whole sea is open to navigation throughout the year, is better fitted than any other to render their numerous mariners hardy, daring and skilful. Had it been more southerly, these qualities would have been incompletely exercised; had it been farther north, some part of the year, which now serves to train their seafaring inhabitants, would have been lost to that purpose. Their soil and climate neither withdrew their pursuit from the resources of the sea, nor refused the produce which might be exchanged by navigation for the produce of other countries. Their advanced position as it were in front of Europe, favoured that disposition towards adventurous voyages and colonial establishments in which after a fortunate exclusion

¹ History of England, Vol. I. Ch. II. p. 29. 30—Sir James Mackintosh, M. P.

from the neighbouring continent, the genius and ambition of the people were vented with lasting, grand and happy consequences to mankind. Popular government gives dignity to commerce, it promotes navigation, one of the occupations of the lower and middle-classes, and it is disposed to encourage the only species of military force which cannot be made the instrument of its overthrow. It is not unreasonable to add, that the settlement of so many pirates in England, the natives of every country from the Elbe, perhaps, from the Rhine, to the North Cape, between the sixth and tenth centuries, may have contributed to cultivate those nautical propensities which form a part of the English character. The general movement of all the pastoral or unsettled tribes, who roamed over the north, against the tillers of land and dwellers in towns who peopled the Roman empire, originated in the migration of the Huns, a Calmuck people, from their ancient seats northward of the wall of China to the Caspian, and at length towards the northern shore of the Euxine. The pressure of this host of martial shepherds easily set in motion the vast mass of the Germanic tribes, whose imperfect culture and appropriation of the soil had not yet bound them fast to their residence.'

The Island of Pirates of the olden times, the land of Barbarians of Cæsar's days, was destined in the womb of futurity to give birth to a nation of kings and warriors. When reflecting on the history, past and present, of the people of Great Britain, we have

often been reminded of the lines, almost prophetic, of the poor solitary traveller.¹

'Pride in their port, defiance in their eye,
I see the lords of human kind pass by ;
Intent on high designs, a thoughtful band,
By forms unfashioned, fresh from Nature's hand ;
Fierce in their nature, of hardiness of soul,
True to imagined rights, above control ;
While e'en the peasant boasts these rights to scan
And learns to venerate himself as man.'

India was once the land of myth and mystery—a country for plunder and conquest,—for adventure and enterprize, but she is now no more such, but a land of enquiry and of research, of consideration and of solicitude ; for she acknowledges the suzerainty of a paramount Power whose sun will never set ; who, while just, is also generous. We venture to predict that the present year will be a propitious one in the annals of Anglo-Indian history.

Three thousand seven hundred years ago, came Sesostris of Egypt. Two thousand six hundred and twenty-two years ago, came Semiramis of Assyria. Two thousand three hundred and ninety-six years ago, came Darius of Persia. Two thousand two hundred and eleven years ago, came Alexander of Macedon. One thousand and eighty-nine years ago, came the Saracen. Five hundred and seventy-five years ago, came Jenghis Khan the Mogul. Four hundred and eighty-seven years ago, came Tamerlane the Tartar. But how came all these ? As plunderers and conquerors, with sword in hand, leaving ruin

1. GOLDSMITH'S *Traveller*.

and devastation wherever they went, or, to use the grandiloquent language of the Rev. Dr. Duff when writing on the former state of India, 'At one time divided into a thousand petty states, scowling defiance at each other,—here the parricide basely usurping the father's throne, and there the fratricide rescuing the lawful crown from his brother; at another time, split up and parcelled into groups of confederacies, cemented by the bond of indomitable hate, and leaving the retaliation of full revenge as a legacy to children's children. After ages had rolled their course, in the tenth century of the Christian era, our eyes are turned away from the interior to the far distant north. There the horizon is seen thickening with lurid clouds that roll their dense mass along the troubled atmosphere. Suddenly the tempest bursts, and one barbarian conqueror issues forth after another. At length the greatest and mightiest of them all, from the hyperborean regions of Tartary, from the gorges of the Indian Caucasus, descends upon the plains of poor, unhappy India, proclaiming himself the scourge of God and the terror of men. His path is like the red lightning's course, and speedily he blasts the flower of India's chivalry, and smites into the dust her lordly confederacies. Her villages, and cities, and temples, and palaces, lie smoking in their ruins. Through fields of carnage and rivers of blood, he hastens to prop the sceptre of a universal but transient dominion. All India is made to bleed profusely; and, ere her old wounds

are healed, all India is made to bleed afresh. In swift and destructive succession new imperial dynasties spring up out of the blood and ashes of the old.'

The year eighteen hundred and seventy-five (one hundred and eighteen years after the battle of Plasscy,) will close upon us, prognosticating momentous events. Centuries after centuries have rolled their waves over India, but her sun, her soil, her people, her religion, and her institutions remain the same. She is in these respects unchanged as when the Grecian historian noted, and as a recent poet has written of her :

Bright India ! yet unchanged appears
 Thy glowing sun I gaze upon ;
 'Midst strange vicissitudes of years—
 Of kingdoms lost, and kingdoms won—
 Thy sunny region now presents
 But fallen thrones, and dark events ;
 Thy oriental lord still pours the day,
 Unmindful that thy soil is red
 With blood of heroes past away,—
 Who mingle with the dust we tread.
 Thy bards rehearse their deeds of glory,
 And nations kindle at the story.
 Land of the mighty and the brave !
 Once Learning's cradle, Wisdom's seat—
 How art thou chang'd—to be the slave
 Of foreign rulers ! at their feet
 In prostrate homage hast thou been
 For centuries—ignoble—mean.¹

In the course of events, India was destined to rise like the Phoenix from her ashes, and the resuscitating hand, under the providence of God, was England.

1. The Demon of Permagudi.—Rev. W. HICKEY.

And the son of the Queen of England is about to visit India. He comes, not girt with the sword, but enwreathed with the olive leaves of peace and good will. The speech of the Premier on the occasion is characteristic. Mr. Disraeli, when alluding to the visit of His Royal Highness the Prince of Wales, says, 'Mr. Speaker, in rising to move that you do leave the chair, I will take this opportunity of making the statement which I promised respecting the contemplated visit to India of His Royal Highness the Prince of Wales. The House is aware that His Royal Highness has for some time contemplated this visit. His Royal Highness, as the House knows, is a great traveller; there are very few countries which he has not visited; but I need not dwell on the great importance of travel to a person filling the high, important and responsible post which his Royal Highness does, in an age of travel. I won't say, as a great writer did, that travel is the best education, but I think I may venture to say that it is the best education for Princes. His Royal Highness always felt an interest in the dominions of the Queen, and it was therefore fitting that he should make that memorable visit to Canada, which both to the Canadians and himself was equally satisfactory. His Royal Highness now contemplates travels of a more extensive, perhaps, I may say, of a more important character. The House must be aware that the rules and regulations which were adopted, and which recently prevailed in the visit to our own

colonies, would not be adapted to a visit to India, an ancient land of many nations. In the colonies His Royal Highness, generally speaking, met a population of his own race, and I may say, of his own religion and his own manners. In India he will have to visit a variety of nations, of different races, of different religions, of different customs and manners ; and it will be obvious to the House that the simplicity of arrangement which might suit a visit to our own fellow-subjects in the colonies, would not equally apply to the condition of India and its population. There is one remarkable characteristic of oriental manners well known to gentlemen in this House, which did not prevail in the previous travels of His Royal Highness to such great extent, that is, the exchange of presents between visitors and their hosts. This is a custom so deeply rooted in oriental, and I may say, particularly in Indian life, that although it was obvious to the old Government of the country, that it was what might lead to great corruption,—although the Government of the Queen which succeeded has been animated by the same conviction,—and although they prevented those they employed from materially benefiting by this custom, because the latter relinquish the presents and state gifts which they receive, still they found it impossible formally to exterminate it, and it has attained an important development among the Indian population. Well, the Council of India received an intimation, or more than an intimation, upon this point from the Viceroy, that mere presents of

ceremonial, which have of late years been discouraged, need not, in the opinion of His Excellency, be adopted in the present case. But I may remind the House that, although an arrangement of that kind might be effected, still His Royal Highness is about to visit an immense population—upwards of two hundred millions—and that he will be the guest, or make the acquaintance, of many chiefs and rulers; that there is among these great populations, I believe, at least ninety reigning sovereigns at this time; and no doubt His Royal Highness must be placed in a position to exercise those spontaneous feelings so characteristic of his nature, of generosity and splendour, which the character of the country likewise requires to be gratified. I mention these circumstances in passing. The House is aware that by the arrangement now prevailing in India, if a present is received by any one employed by the government of the Viceroy, that present is yielded up to the Government; that it is dealt with by a particular department of the state; that it is sold, and the proceeds of the sale placed to the account of the Government. I think the House will agree with Her Majesty's ministers that there would be something most undignified—something most distasteful—if on a visit like this by the Heir to the Crown of Great Britain, any details of this kind should be entered into. I hope also the House will agree with another conclusion of Her Majesty's ministers, that not only should we not adopt this custom which has generally prevailed with regard to sub-

jects, but really it would be advisable, if we can arrange it—and I think it can be arranged—that this question of presents should not be the subject of any discussion whatever, and that we should not come to any specific note upon a subject of that character. I think it is impossible not to see that all the graces and dignity of gifts are lost if those who receive them are aware of that too mechanical common-place manner in which things are arranged which should spring from the spontaneous feeling and impulse of the donor. Having made these few observations, I will now tell the House what are the arrangements which we propose to make, and in which the House, of course, will be deeply interested. The duration of the visit of His Royal Highness will probably be six months, and as far as I can form an opinion, he will leave Europe about the middle of October. About October 17, I think, the *Serapis* and the *Osborne* will be at Brindisi. The *Serapis* will be for the accommodation of His Royal Highness and suite; the *Osborne* attends the *Serapis*, first of all, in case an accident should occur, which I hope will not be the case; and secondly, because when they enter the great rivers of India there would be a difficulty with regard to the draught of water. Besides this the detached squadron has been ordered, under Admiral Lambert, to rendezvous at Bombay, both in order to strengthen the Indian station and to give that pomp and circumstance which becomes the heir of one who, I hope, is still the sovereign of the seas.'

Such illustrious travellers as Bernier Jaquemont and Baron Hugel have recorded descriptions of the pomp and splendour of oriental courts, and the costliness of the tours of Asiatic princes. We of the present day do not advocate barbaric splendour. We hope that the advent of His Royal Highness Albert Edward Prince of Wales, the eldest son of Her Gracious Majesty Victoria, Queen of Great Britain and Empress of Hindustan, will be a day never to be obliterated from the memory of her Indian subjects. May it be a day of catholic rejoicing. To a sovereign, the people are his sinews of strength. Let the great and the small, the peasant and the prince, sensibly and tangibly feel their expectant king among them. Let not the poor be forgotten, for their thanks are the breathings of the heart ; let not the rich be pampered, for their courtesies are the utterances of the mouth. Let not officialdom alone be gratified, for they have many friends. Let the mandate go forth as the mandate of the King of kings, ' Go out quickly into the streets, and lanes of the city, and bring in hither the poor, and the maimed, and the halt, and the blind. Go out into the highways and hedges, and compel *them* to come in, that my house may be filled.'¹ Let the prison gates be opened and every criminal of good conduct be liberated. Let the investiture of the Star of India adorn the breast of every son of India, whether rich or poor, peasant or prince, of tried loyalty,

of faithful, sincere and acknowledged merit, moral or mental. And let not those be forgotten—*the poor Madras sepoys who have survived the fierce storm of one thousand eight hundred and fifty-seven.* And if in the fortuitous course of events we have trampled to the dust many an Indian crown whether justly or unjustly, let one principedom in each presidency be restituted or resuscitated, for such is the prerogative of royalty, the royalty embodied in the Heir-Apparent of the crown of Great Britain. If we raise our voice in favour of the extinct Princedom of Tanjore, we might be well excused, for with Tanjore are associated the amaranthine names of Middleton, Buchanan, Swartz, Heber, Robinson, Campbell, Shore, Hobart, and one enshrined in our heart, enwreathed with the immortal flowers of filial affection. *Fiat justitia ruat cælum.*

With the visit of His Royal Highness the Prince of Wales, another event of local interest is also prognosticative of good. In the annals of Anglo-Indian history never has it been known that the Governorship of the Presidency of Madras had been accepted by a Peer of the Realm of Great Britain. The information is startling, but what is it indicative of—the foreshadowing of the truth, viz., the sincerity and earnestness embodied in the Proclamation of Her Gracious Majesty the Queen. 'It is our earnest desire to stimulate the peaceful industry of India, to promote works of utility and improvement, and to administer

its Government for the benefit of all our subjects resident therein. In their prosperity will be our strength, in their contentment our security, and in their gratitude our best reward. And may the God of all power grant unto us and to those in authority under us, strength to carry out these our wishes for the good of our people.'

The following regarding the Governor elect of this Presidency, His Grace the Most Noble Duke of Buckingham and Chandos, would be found informational and interesting.¹

' The family of the Dukes of Buckingham of our day are supposed to lose lustre by comparison with the Steenie popularised in the "Fortunes of Nigel;" but those who have studied the history of the families, however cursorily, will see that the lineage of the Grenvilles and Temples compares most favourably with that of Villiers. Both trace their descent from times more fabulous than historical, but when we light upon hard undeniable facts we find that the Temples and Grenvilles were people of far greater mark than any Villiers. The latter were courtiers, the former warriors and statesmen, scholars and men of taste ; but withal, in spite of popular notions regarding them, of a decidedly acquisitive character. The Temple element is represented by Stowe and the Grenville by Walton. In A.D. 1273 an undoubted ancestor of the present Duke, Sir Eustace de Grenville, held lands, &c. at Wotton. In

¹ Extract from the *Athenaeum and Daily News*, dated May 17, 1875. Vide Dictionary of the Peerage and Baronetage of the British Empire, pp. 143-144.—SIR BERNARD BURKE.

A.D. 1351 the wife of the grandson of Sir Eustace, "The Lady of Wotton," was abdicated from Wotton in a manner which would righteously, had the offence been committed in our day, have secured for her aggressor penal servitude for a long term of years. This lady, Agnes Wightman, brought into the family houses and lands in Hoddenham, and, by her thrift, extended the possessions of the family about Wotton. The family continued to grow in importance, ranking at the time of the Great Rebellion among the first families in Buckinghamshire. They maintained the cause of country gentlemen against the rapacity of monarch and courtiers, and one was the friend of Hampden and ancestor of that great man's accomplished biographer, Lord Nugent. One Richard Grenville married a Miss Temple and was the father of Penelope, Lady Conway, of whom it may be said that the poetic muse has "rescued from the common decay." The son of this Richard, another Richard, may be regarded as the founder of the greatness of the Grenville family. He was thrifty and widened his acres, but marriage with Harriet, the daughter of Sir Richard Temple, was the cause of the immediate rise of the family, though Stowe, at no distant period, became the white elephant of the Grenvilles and was the cause of the impoverishment of the family.

Of the Temple family little need be said now, as so much has been recently written. Macaulay has pictured to us the philosopher and diplomatist, Sir William Temple, and the echoes of the biographies

of Lord Palmerston still ring in our ears. These and the Dukes of Buckingham and the Lords Lyttleton sprang from the same tree which was of sturdy growth in A.D. 1550. Hester Grenville's brother, Sir Richard Temple, was a soldier of note under Marlborough, and in A.D. 1714 was made Baron, and in A.D. 1718 Viscount Cobham, being descended from the ancient family of Brooke who bore the former title. About thirty years afterwards, Hester Grenville succeeded to the estates and titles of her brother, and within the year was created Countess Temple. From her sprang one whose name is more familiar to us than that of any Grenville or Temple, namely, the second Pitt. She died in A.D. 1752, leaving four sons and her daughter, Lady Hester, subsequently Baroness Chatham in her own right and on her husband's elevation to the peerage Countess of Chatham. As is well known, there were two generations of Pitts and Grenvilles, who ruled the destinies of England for good or ill for many years. With regard to the first Earl Temple and first Pitt (Chatham), Lord Macaulay pithily remarks: "If Pitt's talent and fame had been useful to Temple, Temple's purse had formerly, in times of great need, been useful to Pitt." Temple's brothers were all more or less distinguished, his second brother, George Grenville, having been Prime Minister. Indeed, we should say that no lady was, in so short a time, the ancestress of so many Premiers and Cabinet Ministers as Hester Grenville, Countess Temple. The importance of the family was due not less to the uniting of the Stowe and Wotton

Estates under the first Earl Temple than to the friendship almost uninterrupted between himself and Pitt. His is a rare instance of the bestowal of a Garter (1760), on a new Peer, for he was the first Earl although his mother had been Countess. He died in A.D. 1779 and was succeeded in the title and estates by his nephew George Grenville (the son of the late Prime Minister) who was born in A.D. 1753, and whose third brother, William Wyndham Grenville, born A.D. 1759, was raised to the Peerage as Lord Grenville by the second Pitt. The first Earl married a wealthy Commoner, Miss Anna Chambers, and he began those embellishments at Stowe which led to the temporary impecuniosity of the family.

The second Earl and his brother and the second Pitt were almost counter-parts of the first Earl, George Grenville, and the first Pitt. After serving in the Rockingham Ministry, the second Earl created some surprise by joining Pitt's administration, but holding the seals for only three days. The cause of his resignation was given by William Grenville in the House of Commons. In A.D. 1784, he got a step in the Peerage. There was at that time no Marquis in England who had not also a higher title, and Pitt had Lord Temple made Marquis of Buckingham and Lord Shelburne Marquis of Lansdowne. The wish of his life seems to have been to rise a step higher, but George III had made up his mind to have no Duke but Royal Dukes. At a critical time (1787), Pitt appointed him Lord Lieutenant of Ireland, and he acquitted

himself so ably, and with respect to the regency far more judiciously than did the better-informed Lord Thurlow subsequently, that the king was placed under an obligation to him. Every honour was conferred upon him but the coveted one, and he retired into privacy at Stowe threatening to throw up the Lord Lieutenancy of his county to show his disgust at his sovereign. Pitt succeeded in smoothing his ruffled temper, and he lived and died in splendour and state, affording a home to the royal exiles of France and hospitality to the Prince of Wales which laid the foundations of the embarrassments of the family. He had, however, been fortunate, though in a less degree, as had his grandfather. He had married a lady, who became a Baroness in her own right and was the daughter and heiress of Earl Nugent and whose second son was the biographer of Hampden. Upon this marriage the name Nugent was suffixed to Temple. The Marquis died on the 11th February 1813.

It will be particularly interesting to Madras readers to see the connection between the opinions of the family of our late, and that of our coming, Governor. A month before his father's death, the following letter was written to the second Marquis by his uncle Lord (William Wyndham) Grenville :—

Lord Grenville to Earl Temple,

DRAPMORE, *January 10, 1813.*

MY DEAR TEMPLE,

I hear that there is a notion of Government,

being to split on the East Indian question, and that Carlton House, which I can most readily believe has taken fright at the first appearance of resistance in the city, is now loud against your friend Lord Buckinghamshire.

I am sorry to see so much disposition in our party to join in with the Company, merely as antagonists of Government for the moment, and to support the claim of the Company and the city to monopolize half the trade of the empire.

1. In their own way as mere politicians, and looking at the question merely in a party light, I think a worse calculation never was made, than that of making common cause with the East India Company and the city, against the whole body of merchants and manufacturers of England, to say nothing of Ireland.

2. If we take this course, the Government will be ready enough to take fright, to give up everything to the Company, to throw the odium on us for defeating the wishes of the manufacturers, and to return to that very active commerce of jobs and mutual support between Downing Street and Leadenhall Street, which is, in fact, the only successful trade the Company has ever carried on. To labour in their favour is to co-operate in the establishment of devoted, powerful, and perpetual opponents of our whole system of politics.

But thirdly, I hope we shall view the question on something of a more enlarged scale, and on principles a little higher than the temporary object of party

politics, and I am confident that in this view there never was a measure less suited to the real interests of a country than would be the renewal, at this moment, of the Company's monopolies, either of trade or of Government.

We are not called upon, certainly, just at this moment, to express any opinion on these questions. But when it does come before Parliament, which must probably be directed after the holidays, my disposition will be to maintain as, I think, I can prove :—

1. That the plan of the Earl of Buckinghamshire is perfectly futile and inadequate to its own professed objects, and that if adopted (leading, as he proposes, every thing else nearly in *statu quo*) it could do no more than bait a trap for the certain ruin of every private merchant who engaged in such a speculation.

2. That the claims of the Company and city to a continuance of the commercial monopoly is inconsistent with every principle of political economy, with justice to the people of England, and with good faith to Ireland.

And thirdly, that the subject must of necessity require a much more extensive consideration and much larger change in Government, as well as trade, than appears, as yet, to have been in the contemplation of either party.

On the death of the first Marquis, the Prince Regent, recollecting the social intercourse he had

had with that nobleman, caused the following letter to be addressed to his son :—

The Earl of Liverpool to the Marquis of Buckingham.

FIFE HOUSE, *February 16, 1813.*

MY LORD,

I am commanded by the Prince Regent to convey to you His Royal Highness's sentiments of concern and regret upon the occasion of the death of your father, the late Marquis of Buckingham, for whose memory his Royal Highness will always entertain the most sincere respects.

I am at the same time, to inform you that his Royal Highness has been pleased to approve of you a successor to your father, in the situation of Lord Lieutenant of the county of Buckingham.

I have the honor to be, my Lord,
 Your Lordship's most obedient,
 humble servant,
 LIVERPOOL.



The second Marquis and first Duke, the grandfather of our Governor elect, on succeeding his father, wrote to congratulate the Duke of Wellington "on having been selected to receive one of the most treasured distinctions of the late Marquis which his death had restored to the crown." The Duke of Wellington sent the following characteristic reply :—

Lord Wellington to the Marquis of Buckingham.

FRENEDA, April 25, 1813.

MY DEAR LORD,

I have received your letter of the 10th of March, and I assure you, that I am highly flattered by your recollection of me at such a moment as that at which you wrote to me, and at the expression of your wish that the friendly and affectionate intercourse, with which I have so long been honored by your much respected father, should be continued with yourself. I assure you that from regard to yourself, for your whole family, as well as from affection to the memory of your father, I am most desirous that the loss which I have sustained in him should not be aggravated by the discontinuance of my intimate intercourse with yourself and family;—and I accept, with the utmost satisfaction, the offer of your continued friendship.

I am much obliged to you for your congratulations upon the recent honors which his Royal Highness, the Prince Regent, has conferred upon me, which is enhanced much to me, by its having been worn by my old patron and friend.

Believe me to be, &c.,

WELLINGTON.

This Lord Buckingham was born in A.D. 1776, and was on the most intimate terms with George IV, both as Prince Regent and King. He ever maintained the confidence of his uncle, and though a Tory at heart, whether opposed to the Peninsula war or to Pitt, was, like Pitt, a man whose views,

hopes and aims were in advance of his time, but, who was one of those men opposed to compromise, who would be in no Ministry in which he should be compelled to maintain and defend a policy which he secretly abhorred. He succeeded, however, where his father had failed. He got a prize which he probably valued much less than his father would have done, and in a manner the most agreeable possible. In A.D. 1798 he had the good fortune to marry the Lady, Anna Eliza Brydges, not less respected for her remarkable accomplishments, than for her noble and royal lineage, being descended from Henry VII, through his daughter the Duchess of Suffolk and Queen Dowager of France. On the 4th February 1822, his friend and sovereign conferred upon him the title of Duke of Buckingham and Chandos, and, as an additional mark of favour, gave the reversion of the title of Earl Temple of Stowe to His Grace's granddaughter Mrs. W. Gore Langton and her issue, male; and the latter seem, in all probability, to be the heirs in future of the long drawn out family name of Plantagenet Temple Nugent Brydges Chandos Grenville with the addition of Gore Langton. The first Duke had, on many subjects, advanced sound views. His views with regard to Ireland were about identical with those most popular now. But like many eminent Tories, who had been in advance of their time, he was opposed alike by selfish Radicals and ignorant men of his own party. The same characteristics descended in

a remarkable degree from father to son in this family. The same fault seems to have been kept alive in all the representatives of Harriet Temple, whose memory they deservedly held in reverence. Stowe was to them far more dear than Bethel to Israel. He carried out and improved upon the embellishments of Stowe and continued the princely hospitality of his house to Louis XVIII and Charles X until he drove himself into exile for the sake of economy—a sad mistake. On the continent, not only did he live like a prince, but to prevent dragging at each remove from Stowe a lengthening chain, he was engaged in purchasing with greater taste than discretion new jewellery for his mistress, which Stowe really was. Need we say of what these jewels were composed. Prints and collections of rare curiosities made of Stowe a rich museum—subsequently to be a large camp of bucksters and Jews and gentlemen at the memorable auction. When his former guests were on the throne, with the gratitude of Princes, they looked with indifference on his threatened ruin. A victim of hospitality too generous, taste too covetous, and gratitude too marked, he died in A.D. 1839, when he was succeeded by his son and namesake, Richard.

The second Duke of Buckingham, Richard *again*, the father of the present one, made what ought to have been as fortunate a marriage as many of his ancestors. He married into the Breadalbane family, the benefits ensuing from which the present Duke is making the most of. The termination of the union we need not say anything about now. It is

satisfactory to think that His Grace tried, in later years, by diligence and the exercise of undoubted ability as an author to throw a halo round, or a veil over, his earlier life, of which it was very much in need. He was the author of the famous Chandos Clause in the Reform Bill giving the county franchise to tenants-at-will, paying an annual rent of £50, thus giving the Tories a preponderating influence in the counties. He is known in literature chiefly for his series of memoirs and for his diaries, regarding the publication of which, however, as much objection was taken at the time as is now taken to the publication of the Grenville memoirs. He died in A.D. 1861, when our Governor elect, another Richard, succeeded to the title and lengthened out the name by the interpellation of Campbell. He was born in A.D. 1823, and, at his coming of age, witnessed such an entertainment as has only been excelled in modern time by the famous funeral obsequies of H. E. I. Co.'s dubash over his mother, in the time of Warren Hastings. But even then the princely estates of the Temples and Grenvilles were embossed by some of the lower class of money-lenders, for the late Duke in his madness to purchase land even on borrowed money, had exhausted the first class credit of the house. Still in the following year the Queen and Prince Consort were entertained with royal grandeur at Stowe.

Four years afterwards the sale of Stowe, which many of us can call to mind, took place, the present Duke having made the last sacrifice which could be

expected from honor, or filial duty, or love. Stowe itself was sold, but Lord Chandos, the present Duke, being appointed liquidator of the estate, and showing uncommon aptitude for the difficult work, arrangements were made by which the mansion returned into his hands, and he has possibly, with the aid of certain means derived through his brother, done wonders to restore the family property and prestige in Bucks.

Shortly after concluding this task (1853), he became Chairman of the London and North-Western Railway Company, which position gave him a present income, and the Company many benefits. In 1851, he married the daughter of a neighbour, Mr. Robert Harvey, with less fortunate pecuniary results than followed the marriages of most of his predecessors. He joined Lord Derby's first administration (1852,) as a Junior Lord of the Treasury. But he is best known to the political world as Secretary of State for the Colonies in the last Conservative Ministry. He anticipated, as it were, and by statesmanlike conduct disarmed, the sensational writings which, soon after he left office, were placed before the public regarding the coolies in Trinidad. His name, too, is respected at the Cape of Good Hope for the knowledge he displayed of the conflicting history and claims of the Griquas and Boers, and for his determination to ignore, at any cost, the proclamation of the Transvaal Republic, which, if allowed, would have deprived Britain of the diamond fields of

South Africa,—a territory which, we need scarcely say, has added much to the value of our possessions on that Continent. Further, he effectually put a stop to the slavery which the Boers were practising in contravention of the treaty with Great Britain under which the republic held its independence.

We shall add nothing more to the history of the family. We have said enough to show that by their connection with the Tories and with Lord Grenville, the colleague of Fox, the representatives of the Grenvilles have, in their affluence, a claim on the respect and affection of all political parties and lovers of their country, and, in the days of their indigence upon the indulgence and beneficence of the Government, that the present Duke's self-denial in not claiming office from the present Government, merits recognition, is beyond dispute. Still it seems puzzling that the visible representative of the most potent family in England during the latter half of the last century, whose family history, since the union of Stowe and Wotton, has been almost the history of England, and who himself has been a Cabinet Minister, should consent to shut himself up in Madras, to lose all chances of distinction at home for the paltry honor of being His Excellency and the paltry salary of an Indian Governor. Twenty years ago we could have understood his taking this step, when he was wrestling with fortune, and looking forward towards the re-aggrandizement of the great house which he now represents ? Now, however, he has passed

the zenith of life, is a widower with three daughters and no son, with society the highest the world can wish for ; what then can induce him to come to Madras ? We are told the prospect of Viceroyalty. A younger son, like Lord William Bentinck, might have come under such circumstances, but, as a rule which we believe no exception, although we hold the reputed exception before our eye, a Governorship has never been given as a preparatory to a Governor-Generalship in this country. The only explanation we can give of the phenomenon of the Duke of Buckingham's accepting the Governorship of Madras,—if he has really done so,—is that facility of intercourse has robbed the climate of its terrors and made of a journey to India no more than a journey to Ireland was, when the Marquis of Buckingham held Court at Dublin Castle.

The following passage of Mr. Disraeli, the present Premier of England, regarding the coming Governor would interest our readers¹ :—

In this state of affairs some judicious and faithful friends of the Minister had the happy hardihood to address themselves to the Duke of Buckingham, a nobleman, who, from his long and faithful services as a county member and from the undeviating consistency of his political life, justly possessed the confidence and the regard of the agricultural interest. There were few public men on whom the ministry had less claims than the Duke of Buckingham. His Grace had quitted the Cabinet of Sir Ro-

¹ *Vide Athenaeum and Daily News*, dated 18th May 1875.

bert Peel almost immediately after its formation, deeming its policy inconsistent with the professions by which its members had obtained power. After his secession, there was an ungracious and unwarrantable delay in conferring upon him the Garter, which conveyed an impression that this great distinction was the consequence of some disreputable compact, whereas it had been arranged that the Duke should have the Garter long before he had felt the necessity of resigning his office as Lord Privy Seal. No one also had given a more earnest opposition to the present measure of the Minister than his Grace, which he had proved by very decided conduct.

It would seem, therefore, at the first blush that the application for assistance to such a quarter was not likely to prove favorable. But the Duke of Buckingham had had a long and very active experience of party life ; he had witnessed the overthrow of the Tory party, by the Duke of Wellington, and had felt all its dangerous, not to say fatal, consequences. No one was more conscious of the difficulties of reconstructing a great party than the Duke of Buckingham ; for no one had made greater exertions for such an object or greater sacrifices. He shrank from a repetition of ten years of balanced parties and weak governments. Indignant and irritated by the conduct of those with whom he was associated, he was still unprepared to assist in handing over the Government to the Whigs, who offered by their ac-

cession to office nothing to the Tories but the gratification of vengeance. The Duke of Buckingham then was not willing to see the Government overthrown, and he listened with sympathy, if not with cordiality, to their overtures.

The plan was most ingenious a combination of the highest class, and worthy of the only political brain capable of devising it.

A member of the Ministry, high in office and returned to Parliament on strong protection principles, had been called upon by his constituents at the commencement of the session, to oppose the Government measure or to resign his seat to one more faithful to their cause. The right honourable gentleman, after reflection, felt it his duty to quit the House of Commons, and the son of the Duke of Buckingham, the Marquess of Chandos, was elected in his stead. Entering Parliament as a true protectionist, on the very corpse of a convert and a victim, having voted in every division against the Government measure, pure from all antecedents, and the son of the Duke of Buckingham, what an authoritative organ to rally round the Minister, the distracted and scattered sympathies of the conservative party. But Lord Chandos was a youth, who had not long ago completed his majority, little known, and extremely reserved, and had never opened their mouth in the House of Commons. Tender shoulders whereon to place so weighty a charge. A party manifesto and a maiden speech ; the rescue of a powerful Ministry by an inexperienced stripling!

On the 22nd, the debate proceeded ; at the end of the night the Secretary of State relieved the dullness ; it was observed that his tone was more cheerful ; he particularly impressed on those who were satisfied of the necessity of the measure to give the Government a manly and cordial support, apart from all questions of confidence or want of confidence in the existing administration. That question could be raised at any time and upon other issues ; "I may be wrong," concluded the Secretary, "but, I have a deep conviction, that if all those, who are conscientiously satisfied that in the present circumstances of Ireland this bill is necessary, shall support the present reading, the result of the division will not be doubtful."

The debate was adjourned till the next Government night, Thursday, the 25th of June. Fine calculators thought it possible, that the Corn Laws might come down from the Lords that night ; but at all events it must come down early on the following day,—Friday, so the decision was inevitable that week. All were wearied and exhausted with suspense.

On Thursday morning, Lord George Bentinck was informed in confidence, but with circumstances of some exaggeration, of the intended movement of Lord Chandos and of the great defalcation in the protectionist ranks which would certainly take place. It reached him also that an application of the greatest urgency was made late at night, on Wednesday, to a member of the Cabinet, whose seat was

in the House of Lords, on a subject which might considerably affect the division ; that the Secretary of the Treasury had stated to this personage, that "things never looked better," and that, at the worst, the majority against the Government could not exceed eleven.

It was added, that the Ministry would not feel it necessary to retire if the majority were so light under the circumstances of coalition.

Thursday came at last. The debate was languid until Mr. Charles Buller rose, who spoke with his usual vivacity and clear argument. While he was speaking, Mr. Buller was interrupted by messengers from the Lords. Two masters in Chancery were here introduced, bringing several bills from the upper House, among which were the Corn Importation and Customs' Duties' Bills. Mr. Speaker, amid profound silence, announced that the House of Lords had agreed to the Corn Importation Bill, and the Customs' Duties' Bill, without any amendment. This announcement was followed by loud cheering.

Seated on the highest bench, hid by a column, with his back against the wall, in a position from which no person ever yet did, or apparently ever could, address the House, a young man whom nobody knew now sprang up, very pale, and solicited Mr. Speaker's eye, who called Mr. Bankes, "Chandos," whispered a member to Lord George, who looked round and threw at him a scrutinizing glance.

Mr. Bankes was down, and Lord Chandos rose again, but the Speaker called Mr. Spooner. When

Mr. Spooner had finished, it was about ten o'clock, and the Speaker retired to his coffee and his only relaxation of ten minutes, preliminary to the great speech of the night, which, on this occasion, was to be offered by an Orator, no less accomplished than Mr. Shiel, whose name had, of course, been called before the chair was vacated. The House broke into groups, members talked together on the floor with their hats on, some lounged in the lobby, some sauntered to the galleries. "We, we shall divide at last," was the general observation, "and how will it be?" at that hour, neither Sir Robert Peel nor perhaps even Lord George Bentinck could exactly tell. The result depended on what number of protectionists would stay away. If all those members of the protectionist party who did not follow their leader in the present instance, voted with the Government, it was concluded that the majority in favour of the Ministry might not be contemptible. The managers for the Government were certain of the support of a very large portion of the protectionist party. They were induced to believe that many of that party would avoid the division, but that very few indeed would bring themselves to vote against a bill which they had already stoutly supported. The Ministerial managers felt quite assured that all the Tory members for Ireland would be found in the Government lobby. The protectionists were very discreet and their tactics extremely close ; the party was never better managed than on this division. As late as midnight, Lord

George Bentinck received bulletins of the varying circumstances of the impending event.

The House listened with glowing attention to the last great Irish harangue of the most brilliant of modern rhetoricians. It was so eager for division that none but he could have commanded and charmed it. When Mr. Shiel sat down, Lord Chandos and a member of the Government, the Solicitor-General, rose at the same time. The Speaker of course called the Minister, but the restlessness and impatience of the House were so uncontrollable that the learned gentleman was quite inaudible during his address. When he concluded, the calls for a division were overpowering, nevertheless Lord Chandos rose again; and this time, as he rose alone, he was necessarily named. The cries for Lord Chandos from the Treasury Bench were vehement, and the voices of more than one of the leading members of the administration were easily to be distinguished. The position of the speaker, the novelty of the example, for surely a maiden speech was seldom made, under such difficult circumstances, the influence of the Treasury Bench in their neighbourhood and the conciliatory circumstance that he was a 'new member' combined suddenly to produce in this disturbed scene a complete stillness.

Very pale, looking like the early portraits of Lord Grenville, determined but impassive and coldly earnest, Lord Chandos, without any affectation of rhetorical prelude, said in a clear and natural tone, that he wished to state his intention of recording

his vote for the measure of the Government. And he gave succinctly his main reasons for so doing. Those reasons convinced him of its necessity. He had felt it his duty since his return to Parliament to oppose the measures of Her Majesty's Ministers, voting with a portion of the party sitting on the same side as himself ; but he wished to take this opportunity of saying that he should be sorry it should be thought he concurred in the language which had been directed by that party against the Government, and especially against the Right Honorable Baronet who was at the head of it. They were told that the question to-night involved a vote of confidence in the Minister. He did not acknowledge the justness of that conclusion. He gave his vote on that bill solely with reference to the condition of Ireland, but if he could bring his mind to understand that the question of general confidence in the administration was the principal question on which they were going to decide to-night, and the proper Government of Ireland only a secondary one, then he thought it fair to say that he for one was not prepared to vote a want of confidence in the present conservative Government. He supported them as an administration founded on conservative principles, and he for one did not agree that conservative principles depended on Tariff Regulations, or that the existence of the institutions of the country, relied upon the maintenance of a fiscal principle. Whatever the result of the division, he should have the satisfaction of knowing that his

vote would be registered freely and fairly on the merits of the question, and that he was not actuated by personal prejudice or factious opposition.

There is unfortunately no report of these observations. Sir Robert Peel turning his face to Lord Chandos listened to him with great attention and watched him with approving interest. When he sat down, the cheering from the Treasury Bench and its quarter was vociferous. The observations of Lord Chandos prolonged a little the debate which was concluded by Mr. Cobden offering the reasons why he voted against a Minister in whom he had the utmost confidence, and on whom he delivered a fervent panegyric, tendering him "his heartfelt thanks for the unwearied perseverance, the unwavering firmness, and the great ability, with which he had, during the last six months, conducted through the House of Commons, one of the most magnificent reforms ever carried through any country."

FINIS.

APPENDIX

A.

Extract of the address presented by the Srirungum Municipality.

To

Her Highness Chirunjivi Saubagyavathie Vijiya Mohana Muk-tamba Bayi Ammani Rajah Saheba, the Princess of Tanjore.

MAY IT PLEASE YOUR HIGHNESS,

We, the Commissioners for the Town of Srirungum, beg leave to avail ourselves of this opportunity of your Highness' visit to this shrine of Srirungum, to express on behalf of the community, our dutiful respects to your Highness as a member of an ancient and highly respected Native Sovereignty.

This is the first time that we ever had the happiness of a distinguished royal family visiting our Town, and we really feel a very great pride in the event, and esteem it as a blessing.

Your Highness' arrival amongst us is thus a matter of congratulation to ourselves and of great festivity with us and the Town's people.

We really feel very happy at thus being afforded an opportunity of expressing personally our gratitude and heart-felt thanks for the munificent donation it has pleased your Highness to bestow for the Dispensary in this Municipality towards the accommodation of helpless, homeless pilgrim patients, and we intend to perpetuate the names of your Highness and of your amiable Consort by calling the patient's ward after your Highness. Should it suit your Highness's convenience, we beg most respectfully, to request the favor of your Highness' honoring the opening of the building with your Highness' worthy presence.

In conclusion, we earnestly pray the Almighty for your Highness' safe journey and return amongst your Highness' obedient and dutiful servants.

B.

Extract of the address delivered by Mr. M. Vencatasawmy Naidoo Garu at Mylapore to Her Highness the Princess on behalf of the Native community of Madras.

To

Her Highness Vijiya Mohana Muktamba Bayi Ammani Raja Saheba, Princess of Tanjore.

MAY IT PLEASE YOUR HIGHNESS,

On behalf of the Native community of Madras, we take the opportunity of your presence among us to express the high respect we feel for your person as a descendant and representative of the Mahratta dynasty of Tanjore. Those magnificent and charitable institutions which meet the way-worn traveller at every stage in the south and some of those numerous kindred works of public utility and importance which are spread over Tanjore and contributeso much to its material wealth are enduring monuments of the goodness and benevolence of your Highness' ancestors. True to the instincts of your Royal House you are dispensing with no sparing hand, out of your Highness' limited means, that charity to the poor which lies at the foundation of the social and religious creed of the Hindus as a nation, while the liberal countenance and aid you are extending to education as attested by the Sanscrit School which bears your name and the Tanjore Hindu Girls' School which receives so large a measure of your Highness' support, shows that you are not insensible to the requirements of the present day.

We are gratified by the attention everywhere shown to your Highness during your pilgrimage, and wishing every happiness and prosperity to yourself and your Royal Family under the protection of our wise and good Government.

We remain,

Your obedient servants.

C.

Extract of the reply by Mr. T. Ramachendra Rao Garu, Police Commissioner, in place of Her Highness the Princess.

GENTLEMEN,—Her Highness the Princess is gratified by the

cordial welcome you have given her, and by the kindly good feelings you have expressed towards her and her family. She has met with every attention both here and elsewhere, and she bids me express her thanks to the Native community of Madras for the respect they have shown to the Royal Family she represents and the good wishes you have expressed towards herself personally.

D.

SOUTH INDIAN RAILWAY.

Extract of Time Table of the Special Train engaged by Her Highness the Princess.

TRAFFIC MANAGER'S OFFICE,
TRICHINOPOLY, 1st April 1875.

Her Highness the Princess of Tanjore, Special Train.

Saturday, 3rd April.

Tanjore	...departure	...	6-30	A. M.
Trichinopoly	...arrival	...	8-0	"
Monday, 5th April.				
Trichinopoly	...departure	...	2-30	P. M.
Caroor	... "	...	4-30	,, Pass No. 6.
Erode	...arrival	...	6-30	"

(Signed) ALFRED STAUNTON,
Traffic Manager.

MADRAS RAILWAY.

Time Table of Special Train with Her Highness the Princess of Tanjore.

FROM ERODE TO MADRAS.

Thursday, 6th April 1875.

Erode	...departure	...	7-45	P. M. Wait arrival of 7 A. M. from Madras.
Salem	...arrival	...	9-20	P. M.
Do.	...departure	...	9-25	,,

Mullapuram	...	...	10-42	P. M.
Tripatore	...	...	12-33	„ Meet 6 P. M. Mail.
Jollarpett	...arrival	...	12-45	„
Do.	...departure...	12-50		„
Amboor	...	...	1-37	„
Gooriattum	...	...	2-20	„ Meet 7-30 P. M.
Vellore	...	...	3-0	„
Arcoot	...	...	3-45	„
Arconum	...arrival	...	4-45	„
Do.	...departure...	4-55		„
Trivellore	...	...	5-46	„
Avady	...	...	6-33	„ Meet 6 P. M. Mail of 7th instant.
Perambore	...departure...	7	A. M. From Madras of the 7th instant to wait.	
Madras	...arrival	...	7-5	„

(Signed) H. E. CHURCH,

TRAFFIC MANAGER'S OFFICE,

Traffic Manager.

MADRAS, 1st April 1875.

MADRAS RAILWAY.

*Time Table of Special Express Train with Her Highness the
Princess of Tanjore.*

FROM MADRAS TO TIRUPUTTY.

Thursday, 15th April 1875.

Madras	...departure	8 A. M.
Perambore	... ...	... Wait arrival of 10-15 A.M. from Beypore of the previous day.
Trivellore	...	9-2
Chinnamapett	...	9-25 Meet 6 A. M. from Tiru- putty.
Arconum	... arrival ...	9-42 { 6-45 } from Jollarpett
Do.	...departure	10-0 { A. M. } to wait.
Puttoor	...	11-8

Poody 11-35 Meet 11-20 A. M. train.
 Tiruputty ... arrival ... 11-50 4 A. M. Mail to wait.

(Signed) H. E. CHURCH,

MADRAS, 12th April 1875. Traffic Manager.

MADRAS RAILWAY.

Time Table of Special Express Train with Her Highness the Princess of Tanjore.

FROM TRICHINOPOLY TO TIRUVELLUM.

Saturday, 17th April 1875.

Tiruputty	...departure	...	6-30 A. M.
Poody	... ...	...	6-44 A. M. Meet 4-15 A. M. S. G. train.
Puttoor	... ...	...	7-5 Pass 6 A. M.
Arconum	...arrival	...	8-9 } Meet 6 A. M. Wait
Do.	...departure	...	8-24 } arrival 6 A. M.
Arcot	... ...	...	9-19
Tiruvellum	...arrival	...	9-40 6-45 A. M. trains from Jollarpot to wait.

(Signed) H. E. CHURCH,

MADRAS, 12th April 1875. Traffic Manager.

MADRAS RAILWAY.

Time Table of Special Train with Her Highness the Princess of Tanjore.

FROM TIRUVELLUM TO ERODE.

Saturday, 17th April 1875.

Tiruvellum	...departure	...	1-30 P. M.
Vellore	...arrival	...	1-50 ,,
Do.	...departure	...	1-55 ,,
Gooriattum	... ...	...	2-37 , Meet 6-40 A. M.
Jollarpett	...arrival	...	3-57 ,
Do.	...departure	...	4-2 ,,

Mullapuram	...	...	...	5-47 P. M. Meet 7-50 A. M.
Salem	...	arrival	...	7-2 " ,
Do.	...	departure	...	7-7 " ,
McDonald's Choultry.			...	7-30 " ,
Erode	...	arrival	...	8-30 " ,

(Signed) H. E. CHURCH,
Traffic Manager.

MADRAS,
12th April 1875. }

SOUTH INDIAN RAILWAY.

*Special Train of H. H. the Princess of Tanjore from
Erode to Tanjore.*

Monday, 19th April 1875.

Erode	...	departure	...	1-0 P. M.
Caroor	...	...	...	2-55 " , Pass No. 2 Train.
Trichinopoly	...	...	...	4-30 " ,
Boodalore	...	...	...	5-26 " , Pass No. 3.
Tanjore	...	...	...	6-0 " ,

(Signed) ALFRED STAUNTON,
Traffic Manager.
